Cesarea, July 10: 1874

Rev. N. G. Clark, D.D. Sec. of the A.B.C.F.M.

Dear Bro.

Today we come before you as suppliants. Our circumstances have been such that we have drawn more money for our personal expenses than our salaries would allow and we ask a special appropriation to relieve us of this debt. In this request each of the three missionary families is equally interested. We have intended to be prudent. We have intended to live in that manner that would secure our highest and most permanent useful help. This we believe to be the desire of those whose agents we are and our duty as faithful stewards. We hope you will give our petition a patient consideration and a kind answer. The same considerations that make this special grant necessary are equally forcible when we consider the request for advance of salary. Special letters will be sent you explaining more fully this part of our petition —

But we come before you as humble petitioners in yet another matter. The Mission, in its wisdom, does fit to send us to you. Had they ~~deemed fit to~~ referred us to the English Missions and Society as we suggested that they do and that in a manner suited to the demands of the case we believe that it would not have been necessary to trouble you but you may prefer this method ~~to be troubled~~

This petition is for a special grant to remove the debt on o
school house and chapel. This is a large debt, (300 Ls. T.) and
incurred without authority. We are very sorry for the necessity. W
must confess to a ~~further~~ lack of care in our estimates. Befo
asking our ~~estimate~~ appropriation a pretty careful plan had been drawn
estimates made. That the sum then asked was small we knew
we hoped to be able to do something personally. Of course we did
know that a fearful famine was just before us. Our gr
mistake was in allowing and that without any estimate,
important change of plan, a change involving some ten or
thousand piasters. This was a serious oversight. If it is a
punished by the judges or condoned by penance we will
as gracefully as we can. But the change was an impro
and a desirable one and we doubt if any intelligent frien
Board would wish it had not been made.

Here then is the state of the case. Having had, f
chapel building found, what seemed a liberal appropriation
have overrun it largely. We have built in Talas a good
house which accommodates an efficient graded school of
than 100 pupils, (I find the books show an aggregate of 50 in the
and 82 in the lower or primary school - 132 in all, and actually since
& new scholars this week) and affords accommodation for
Sab. congregation which now averages more than 300. The
here is marking excellent progress and such progre
there is no reason to hope that it would have made without this build

We are very sorry to trouble you with this request. We know that these are hard times. Here, in our part of Asia Minor they are most fearfully hard times. To day we send to the Levant Herald letters showing the fearful condition of certain parts of the country that any of our circle has just passed over, will try to have copies sent to you. Hoping that you may take as lenient a view of our fault as possible, especially in view of the fact that this is a difficulty that occurs very often in the prosecution of our work, has occurred before and repeatedly in our own station, has occurred in both our neighboring stations within a few years and in fact is an evil that can hardly be avoided in the practical working of the mission and especially in view of the fact that the experience of the last seven months has more than justified our most sanguine expectation of the very great benefit that this building would be to the great work which brought us here and for which alone we remain here and praying that you and the dear brethren associated with you may be guided aright in the use of all the funds and all the trust committed to you by the churches

We are

Your Brethren in Christ and

Fellow laborers

W. A. Farnsworth

L. Bartlett

L. C. Barrows

Tab. View. Cesarea Station 1874

	Laborers Employed								Churches & Congregations												Civil Community			Contributions				Education					
	American			Native																													
	Missionaries	Fem. Missionaries	Total	Pastors	Licensed Preachers	School Teachers	Other Helpers	Total	No. of Churches	Red. on Profession	Red. on Certificate	Licensed	Sick	Excommunicated	No. of Fem. Members	Total Members	Preaching Places	Average Tab. Cong.	Sunday Schools	Scholars in S.S.	No. of Males	No. of Fem. Payers	Whole No. of Prots.	Pastors Salr.	Education	Gen. Benevolence	Total	Common Schools	Female Pupils	Total	Pupils in Station Schools	Adult Readers	Total Pupils
Cesarea	1	2	3		1	4	1	6	1	27			3		88	177	1	275	1	175	203	75	374	4,800	1,160	640	6,600	4	95	207	5	10	222
Yozgat						1		1	1				1		24	59	1	55	1	40	75	38	163		2496	560	3,056	2	33	80			80
Monjasoun			—	1		1		2	1	2					10	22	1	55	1	40	39	17	81	1,440	1,800	80	1,600	1	15	30			30
Soongourli						1		1	1	1			1		5	12	1	40	1	20	47	28	105			240	240	1	6	26		8	34
Gomerek					1	2		3									1	160	1	150	126	60	210	400	80	80	560	2	25	100		15	115
Alenja						1		1									1	60	1	60	27	13	52			80	80	1	15	53			53
Chomakliu						1		1									1	45	1	35	42	22	86	500			500	1	6	13			13
Nigdé					1	1	1	3									1	40	1	30	26	13	55	720	160	440	1,320	1	5	45		20	65
Injirli					1	1		2									1	50	1	50	33	12	68		125	800	925	1	28	68			68
Ak Sarai							1	1									1	30	1	20	30	15	48			160	160		5	6		10	16
Yalas	2	2	4			4		4									1	175	1	175	50	35	95		827	200	1,027	2	70	146			146
Zinjirdere						1		1									1	30	1	20	34	29	51		880		880	1	6	20			20
Romdigier						1	1	2									1	40	1	30	18	11	33					1	14	30		2	32
Everek					1			1									1	25			20	12	31					1	7	15			15
Other places																					25	15	50										
Amount	3	4	7	1	5	19	4	29	4	30			5		127	270	14	1,080	13	845	795	396	1,502	7,860	5,808	3,280	16,948	19	378	835	5	65	909
Summation																																	
1861	1	1	2		2	6	6	14	2	5			2		36	74	2	309	3	218	203	91	350		900	2,729	3,629		29	123		45	172
1862	[illegible]																																

Amount	3	4	7	1	3	11	4	27	4	35			5																					
																		Summation																
1861	1	1	2		2	6	6	14	2	5					2	36	74	19	309	3	218	203	91	380		900	2,729	3,629	7	29	123		42	172
1862	1	1	2		2	14	10	16	2	12						41	85	8	400		295	266	12	470		415	3,161	7,310	8	61	251		60	311
1863	1	1	2		2	6	7	15	2	20				4		52	100	7	435	6	340	279	147	556	2,400	1,450	1,953	5,803	10	125	332		31	363
1864	1	1	2		2	7	5	14	2	11	2	3	2	1		58	106	7	409	8	356	341	162	605	2,400	300	6,361	9,061	9	116	321		31	352
1865	2	2	4	1	2	12	7	21	2	35		6	4			67	139	8	547	12	378	381	182	700	2,100	1,360	3,392	9,361	11	106	382		184	572
1866	1	1	2	2		16	10	25	2	29	3	9	5	2			153	13	672	12	569	500	209	853	2,800		9,059	11,859	14	184	454		232	686
1867	1	1	2	2		8	4	14	2	11	4		2			68	170	10	594	8	562	399	172	675	2,900	1,400	3,005	7,305	8	221	374			374
1868	2	4	6	1	3	6	5	15	2	5		2	4	2		76	171	12	604	12	530	452	204	735	5,600	1,200	2,940	9,740	7	68	276		5	371
1869	2	4	6	2	3	8	7	20	3	26	21	19	3	3		79	191	12	636	12	539	478	246	848	11,400	800	5,057	17,257	13	57	319		40	359
1870	3	6	9	3	2	10	8	23	4	16	9	16	1			84	195	12	725	12	545	560	296	1,032	13,700	1,325	4,940	20,015	12	128	378	85	46	429
1871	3	6	9	4	3	14	7	28	4	36		2		1		92	228	14	855	15	715	644	337	1,151	12,265	1,881	7,928	20,074	20	170	550	9	73	632
1872	3	6	9	4	3	17	5	29	4	31	1	5				107	234	14	881	14	680	671	330	1,274	11,090	3,769	11,682	26,541	18	177	588	11	88	687
1873	3	6	9	3	4	17	8	32	4	32		4		1		127	271	14	1,002	14	760	740	351	1,341	12,209	3,082	6,984	25,572	17	196	583	6	110	699
1874	3	4	7	1	5	19	4	29	4	30			5			127	271	14	1,080	13	845	795	396	1,502	7,860	5,808	3,280	16,948	19	373	439	5	65	505

Talas (Cesarea) Dec. 29: 1874

W. A. Farnsworth

Report of the Cesarea Station for 1874-1875

With devout gratitude would we acknowledge the goodness of God as manifested to us another year, both as a missionary circle and a station. Never were we called to bear so heavy burdens before, but the promise, "as thy day so shall thy strength be" has been verified. If, in some cases, some of our number have been nearly crushed by their burdens means of relief have been found and at the present time ~~finds us~~ we are all in usual health. Though there has been much sickness and very many deaths throughout our field "the Destroyer" has not been permitted to enter our dwellings. One of the diseases that carried off very many children, Scarlet fever, invaded one of the missionary circles and for a time it seemed as if Death stood knocking at the door but the Lord heard our prayers and granted healing mercy.

Laborers- Just before the Gen. meeting of last year Mr. Bartlett returned from Marash and since that time has worked in the station uninterruptedly with the exception of ~~the exception of~~ about six weeks absence, first to take two of our children to the coast on their way to Constantinople and then to assist our overworked brethren at Marsovan in giving the many lessons crowding upon them at the close of the term in the Theological Seminary. In the judgment of our brethren at the missionary rooms in Boston it was best that Miss Olson remain in America longer than she had intended and continue her labors among the women in various parts of the land, awakening or intensifying their interest in the work of missions. Never did her presence and labors seem more necessary at the station than the

last few months, but the good accomplished by her remaining may prove that the course adopted was the wise one.

It will be remembered that the last An. Meeting proposed the removal of one of our missionary families to secure a more immediate and efficient manning of a station at Isbarta. This proposition did not commend itself to the judgment of the members of the station generally, and it is hoped the mission will not insist upon the change.

At the beginning of 1875 we saw that we must rearrange our work, dividing our responsibilities differently, or one of our number would, almost inevitably, break down. As now arranged, two of the missionaries must remain almost constantly at the station, throwing all the touring onto one person. To weaken our working force would be ~~to~~ seriously to imperil the health of those who remain and to arrest very important missionary work.—

Native Laborers. Our corps of native laborers is much as last year. The Tab. view shows, 1 Pastor, 5 Licensed preachers, 2 Helpers, 2 Bible-readers and 19 School teachers. The most important accessions to this force are, three Greek teachers. Since the above figures were made out three Bible readers have been added.

Civil community. As by Tab. view the growth of the Protestant communities amounts to 141, making the aggregate, Dec. 1874, 1502,—a larger increase than in any previous year with one exception. Financially the Protestants compare favorably with other communities; Politically they are very much

disregarded by the authorities in the formation of various local courts though they they have no special reason to complain of oppression.

Contributions. Beyond all question the famine must greatly hinder the work of self support. The Tab. view shows an aggregate of only 16,948 piasters ($847.40), against 25,572 ($1,278.60) the previous year. We fear that the receipts of the present year will be still worse. Yozgat, before it suffered from the two great causes, fire and famine, was raising about £ £ (£25.00) per month. Now, the leading men declare that they can scarcely raise more than one, and we have consented to give them aid to the amount of one Turkish Lira per month in the support of their school. The case of Soungoulé is no better, and that of Cesarea and other parts of the field is ~~little better~~ much the same. While we regret such a retrograde movement in such an important matter, the necessity is absolute. We trust that the lessons taught are not lost, that the people will ~~do~~ "be willing of themselves," according "to their power," "yea and beyond their power," to give for the support of their own institutions; but some of our congregations must now ask for special help.

Congregations. The number of congregations, as by Tab. view, is the same as the last three years, 14. Karaghol has been dropped, the blind preacher having proved an altogether inadequate guide but in its place Everek appears. This large town, 24 miles south of Cesarea, on the southern slope of Mt. Argeus, was occupied as an out-station in 1856. but after ~~being occupied~~ seven years was given up, in the autumn of 1862. There has been, now and then, a

a call for a preacher and occasionally a student or other helper has been sent there for a few weeks. It may be remembered that in the winter of 1873-4 our preacher, Manook Marashlu, then stationed at Chomeklu, 5 miles from Everek, incurred the displeasure of the Armenians and was condemned to three months imprisonment. This he served out in Everek, and became so much attached to the place that he was entirely unwilling to leave, and about a year ago he took up his residence there, at the same time looking after the congregation in Chomeklu. In the summer of the past year our Bible Reader, Guldudu, spent several weeks there, and found very much to encourage her in her work. The Tab. view shows a list of 31 Prots. there, and a congregation of 25. Since that was made out there has been a very rapid growth. We believe that no more truly and exclusively spiritual reformation has been wrought in any part of our field than that which is now in progress in Everek.

The growth at Roomelighin, the youngest of our out-stations, has been equally remarkable. Every Sab. 100 or more, crowd into a small room to hear the truths of the Gospel; large numbers of women are greatly interested, and our regular attendants both at the preaching exercises and our lessons especially for the women as well as our female prayer meetings, and the influence of the day school is excellent. The progress in Talas is equally encouraging. The Tab. views show our congregations to be, for 1872, 90; 1873, 125; and 1874, 175. and in Jan. they will average about 300.

This congregation is about equally divided between Greeks and Armenians.

// The congregation in Cesarea was, in 1874, ~~only [illegible]~~, 275, - more by 89, than in 1872. This is the average, but for the last part of the year and up to the present time of this year, the attendance has been very much larger. About the beginning of the long fast (Lent) (when our congregations are always larger than at other times) the place of worship became so much crowded that another ~~a second place of worship~~ was opened. This second place is very near the one where we first held our meetings and where our church was formed twenty one ~~two~~ years ago. With a congregation here of more than 100 the chapel is still crowded. ~~March 28th~~ April 4th the congregations were found ~~to~~ by actual count to be, at the chapel, 508 - and at the new place, which ~~is a place~~ one rented for our girls school, about 130. //

10 March 10th the writer was at Soongoorli and attended a week day meeting and was surprised to find ~~a very~~ so large congregation, probably more than he has seen before seen on the Sab. every gathering, ~~Has taken the~~ Eleven families, with an aggregate of more than 40 souls had joined the community during the winter. Found a similar state of things at Injirli; 28 persons have joined the community since Jan. 1st and a daily prayer meeting was held with large congregations and deep interest. Brethren who had been cold were revived, all hostility has ceased and they ~~brethren~~ were hoping and praying for a yet greater blessing—

The congregation in Germerek is the third in our field, only Cesarea and Talas being larger, the average for the year being 160. Under date of March 20th the preacher writes, that in 14 years of labor there he has never seen the spiritual work in so good a condition as now.

Time will not allow us to speak particularly of Yogo Moonjasean ~~and~~ of Zinjir Derv, of Germir, and Alenja, of Nigde and Ak Sarai, of Bor and Boorhan and Chakmak. ~~Five~~ Seven of these are regular out stations with stated congregations, one of them, Germir, having been reorganized last fall, three others are but irregularly worked but in all there is evidence of progress.

Churches. The number of our churches continued as since 1870, viz. 4. The fact that three of them were destitute of pastors was reported one year ago. They still continue as then but the church in Cesarea hopes for the return of its pastor, Rev. Kerope Yakobian, in Sept. He has completed his prescribed term of study at Edinburgh but business which seemed to himself and to his church important, especially the raising of funds to assist in enlarging their place of worship, will detain him in England and Scotland a few months. The absence of this pastor has thrown extra labor onto the missionary residing in the city though he has formed an excellent helper in the teacher Br. Hagope Yashgayan, who is a licensed preacher. The Sab. new church 27 added to the church in 1874 making the total membership 17[illegible] Others have been added ~~since~~ in the present year

The Yozgat church received three members in 1874 though some mistake our statistics do not show that fact. This church has had an excellent preacher, Br. Garabet Khulodgian, to minister to them the past winter and his labors were highly appreciated by the people and, as we believe, blessed of God. If, in the good providence of God, this man should return and become the pastor of this church, as he has been entreated to do, we shall have reason to expect this church to "arise and shine", to become "the light" of this city and of the surrounding regions.

The church in Soorgoorlu received but one member in the year and one died so that the entire membership is only 12. It has been severely afflicted in the loss of one who was a very pillar in the church, one that could not be spared, as we should say, but still the Lord has carried on his work and the church has been prospered. The student (Br. Yohannes of Alonja) who labored here the past winter, quite won the hearts of all the people and the revival of the Lord's work was remarkable. It is hoped that he will return to this church and community when he completes his term of study at the Theol. Seminary the coming autumn — Both this church and that at Yozgat have suffered very greatly from the famine and neither will be able, for a time, to do as much as has been required, in the matter of self support.

The Moonjasoon church has suffered loss and yet we have been under the necessity of giving some special aid. Two members were received the past year making the membership 22. One other person has been received this year, and the work is now more encouraging than at any time since the pastor was settled —

Education. No portion of our work is more encouraging, as seen in our Jab. view than that ~~that~~ of Education. A new station class was formed in the autumn of the year under review. It now numbers 4, two Armenians and two Greeks. Not so hopeful a class as we have sometimes had, and yet we trust that some of them, at least, will make workmen that need not to be ashamed. There have been sixty pupils in the class, this is the number at this time. One of the Greek students has left to do work at the station. The station boarding school at Salas had nine pupils and the mental, moral and religious character of these girls has been such as, with few exceptions, was gratifying to their friends and their teachers. ~~As a separate report is to be given I need not speak more fully of those girls.~~ Five of the girls are prepared to enter the Mission Fem. boarding school. Three were church members when they joined the school and four have joined during the year.

The number of women who have received more or less instruction in reading is 65. Not quite so many as the last three years. ~~Not so much attention was given to this part of our work in the last three years since the unfavorable change.~~ At the beginning of the present year there was, in Gemerek, a very great revival of interest in this matter and at the request of the ~~our~~ preacher ~~laboring there~~, a girl who was for a time a member of the Boarding School in Salas, was employed to give instruction to the women, under the supervision of the teacher of the girls school. At last accounts she ~~was giving instruction to~~ had some 25 ~~women~~ pupils.

~~But~~ It is our common schools that show the most decided evidence of progress. The number of these schools is 19. One at each of our out stations with the exception of Ak Serai and Everek and arrangements were completed early in the present year for opening schools in these places, while Bozaca has 4 and ~~Yozgat~~ Gemerek ~~and Salas have~~ two schools ~~each~~. The interest in nearly all these schools has been good

The girls school in Cesarea, though it had good accommodations and a good teacher, long failed to meet our expectations, and it seemed as if it must be given up; but early in 1874 it was removed to another quarter of the town where it found a much cheaper rent, and we hoped for a larger number of pupils. The change has been even more advantageous than we had dared to expect. Instead of 16 pupils it soon had 50, and before the close of the year there were 80 ~~pupils~~ and a second teacher was indispensible. ~~and~~ April 1st the number of pupils ~~was~~ by the school record was 140, and the number actually present that day 128. This school has become the nucleus of a second congregation.

"The boys schools in the city is equally prosperous. April 1st there were present 152 pupils, and the whole number, as by the roll, was 183. These two schools employ four teachers. Besides these there are two small schools in other parts of the town one with 16 and the other with 22 pupils, making an aggregate of 361 pupils in the schools in the city, viz. 154 girls and 207 boys.

The prosperity of the school in Talas has been equally satisfactory. It may be remembered that this school had two female teachers after Dec. 1873 when it moved into its new quarters. From that time it increased steadily in numbers till June 1874 when it was necessary to employ another teacher. As the pupils were about equally divided, half Greeks and half Armenians, and as the teachers employed were both Armenians we were very glad that the best teacher who offered was a Greek. In the autumn of last year a second Greek was employed and the close of the year found the school with four teachers and 146 pupils. And Apr. 6th the school records

showed, in the ~~upper school~~ higher department 88, ~~of whom 77 were present~~, and the lower school 132 ~~of whom 62 were present~~ making in the two divisions ~~schools~~ 210 ~~pupils~~, viz. 133 girls and 83 Boys, 89 Greeks and 121 Armenians—

In Sept. last our Greek brethren in Zinji Derry entreated us to join them in the support of a school in that place. We threw the responsibility of finding a teacher, accommodations for the school and making all arrangements upon them and they found that the school would cost just about 3,000 piastres for one year. Of this they assumed one half paying the larger proportion in advance, and we became responsible for the rest. We gave up one of the Greek teachers of our school in Lolas for this past taking in his place a poor substitute— This school had 20 pupils at the end of the year and the number has since increased to more than 30—

The two schools in Gemerek ~~are very good schools~~ have made steady progress ~~and~~ now number about 150 pupils and were never in better condition than ~~now~~ at present. Two of our young men who entered the Seminary at Marsovan last year did good service in their winter vacation as teachers, one at Alayi having nearly all the people of the village for his patrons, the other, our Greek student, at Soongoorli. This school has been larger than ever before, as many of the Greeks have come in. This student felt utterly unwilling to return to the Sem. before a better Greek teacher should be secured for that institution and now remains at Soongoorli, discharging the duties of a preacher as best he can and, at the same time taking the oversight of the school and teaching some two or three hours a day.

In Dec. the young man who taught at Injirli left his place and came

to Cesarea to prepare for the station class and was succeeded by a girl who was formerly a member of the Fem. Seminary at Marsovan. She has proved a very acceptable teacher and nearly all the people of the place, including the village priest, have patronized the school. At one time it numbered 95 pupils-

We will not speak particularly of other schools. The aggregate of pupils Dec. 31st was 839, more by 251 than in any previous year in the history of the station and at the time of the writing of this report the number must be more than 1,000-

Tours. The severity of the famine and the very great difficulty of procuring feed for horses during the earlier part of the year rendered travel almost impossible and the aggregate of our missionary tours was somewhat less than in any year since 1869. Still every outstation was visited once at least by some one of the missionary ladies and several times by a missionary, the one on whom the larger part of this work devolves having been thus employed 116 days with an aggregate travel of 1,628 miles. Dr. Gulick, Mr. Tracy of Marsovan and Mr. E. St. Bliss of the Bible Society gave us important help in this part of our work, visiting not only Cesarea and Talas and awakening a very lively interest in those places, in the salvation of all men, but by their stirring addresses greatly interesting and strengthening our brethren in the out stations, Yozgat, Alexja, Moonjasoon and Gemerek. Their visit will long be remembered and we doubt not the effect upon all our people was and will be for great good-

Female Missionaries and Bible Readers. The absence of Miss Clapson has thrown a great amount of work upon Mrs. Giles and the other missionary ladies-

Often have our hearts ached as we have looked over the fields indeed "already white for the harvest", but the work is the Lord's and he has cheered us very greatly by His abundant blessing upon all the efforts that have been made for awakening or deepening the interest of women in various parts of our field in spiritual things. No year has witnessed so great progress in this part of our work as the one now reported. With the exception of Roomelighin Mrs. Giles has visited every out station and the work that she everywhere found ready to her hand was encouraging. Up to Dec. 3rd we employed but two Bible-Readers, since that time one more has been employed in the city and two in Salas, and the amount of work that presses upon them and upon all those laboring especially for the women is very great. In the city the three laborers, (Mrs. G. and the two Bible Readers) find all that they can do and were there a half a dozen more such laborers they would have ample employment for all their time and strength. In the city three female prayer meetings are held, weekly, two at the same hour on Wednesday, in different parts of the city and one on Thursday. This is more especially for those not known as Protestants, and the place of meeting is more usually the house of some friendly Armenian family, and the number present is about 50. — It is a very pleasant fact that people who are in sorrow and affliction often call our Bible Readers and ask them to read and talk to them of Jesus and his wonderful love. This is not done by the poor merely but by the rich and honored. In Salas two women, one with no learning but much experience the other with almost no experience but some learning have worked together as Bible Readers since the first of January

We have very little confidence in their wisdom and have felt great anxiety lest they say or do something that may cause offense but they have been received with very great cordiality by all classes of the people and the Word is listened to with deep interest. The female prayer-meetings are very fully attended and not infrequently are they held in the houses of those not known as Protestants. Many who were bitter enemies six months ago are now warm friends.— #

Book-sales. The famine would naturally affect the sale of books much the same as that of pecuniary contributions and an examination of our reports to the Book Department shows that such has been the case. The Bal. in favor of that department Dec. 1874 was but 4,286¾ piastres against 9,286½ the previous year. The last last three months the call for books especially Bibles N. Testaments and spelling books from all parts of the field, has been much larger and more frequent, and we hope that the present year will show a much larger number of books sold.—

News papers. The Avedaper is more highly valued than ever before and the increase in the subscription list in Cesarea and vicinity has been very satisfactory. In 1874 the number of the weekly taken in the city was but 17 against 46 the present year. Last year there came to the

Cesarea P.O. for villages in the vicinity 16 weeklies and 159 monthlies while the number this year is 33 weeklies and 186 monthlies giving a total of 81 weeklies against 33 and 273 monthlies against 205 in 1874.

Church building - No new school house or place of worship has been built the past year. There is not in the Cesarea field, a building that can properly be called a Protestant church. The most church like buildings that we have are at Cesarea and Talas, and these are our school houses. We now have in the whole field, for the accommodation of schools and congregations, eleven buildings; 9 of which, for want of a more appropriate name are usually called Chapels, and 2 that are specially school houses, one in Cesarea and one in Gemerek. Cesarea has very pressing need of a second one for the accomodation of the girls' school. This would at the same time serve as a place for the worship of a second congregation. The pastor now in Scotland, purposes, as we understand to appeal to friends there, and in England for funds to assist in securing such a building, also for means to enlarge the present place of worship. Both objects are important and we wish our brethren entire success in their efforts.

We have an appropriation for aiding our little community in Ak Serai in building, and they made preparations

for doing so, buying a convenient building lot and beginning to order material when the fact was discovered that on the opposite side of the street and only a few rods from the place where the school house was to be erected, there was a Turkish Grave and it was thought by the followers of the Prophet that the slumbers of the dignitary resting there might be disturbed by a crowd of infidel school children, and much more by a crowd of infidel worshippers, assembled so near his grave and the case was referred to the Vali at Konia and orders were given that it would not be proper to erect such a building there. (It may be well to observe that the governor under whose rule this order was given was Essad Pasha, formerly Sadeazam (a Prime Minister) of the Sultan's government, (& now, May, again in that office)

We have an appropriation for building in Dingir Derg, but the brethren can hardly raise more than 100 £ s. T. This is the same as our appropriation and when made we believed that 200 Liras would be sufficient to secure an appropriate school house and chapel but further inquiries and our experience in building in Talas made us sure that a much larger sum will be necessary. Koondigm and Everek ought to have immediately commodious for their schools and Sunday congregations. We are very

thankful for a good building in Talas, accommodating our two schools of more than 200 pupils and our congregation of more than 300 and very glad to say that though we thought ourselves building on rather a robust faith in lengthening our cords, so far we are already becoming crowded.

Concluding "We feel, as we review the year, that we have many reasons for thanksgiving for the blessings of the year, and as many and great for hope of future blessings. No year since the station was first occupied, in 1854 has shown greater progress and we doubt not the work is to go on with increasing power. Never was the call for teachers, preachers, and books so frequent and from so many new places as now. Had we a man fit for that post we might occupy the city of Urgub at once, with excellent prospects of an immediate and glorious harvest. Chokmak has a little band of believers and sends earnest appeals for a teacher. We have just sent a man to Bourhan, in response to ~~the~~ very earnest appeals from that place. Bro. Boghaglian, Sarumsakh and Manjasoon have each urged that we send them spiritual guides and the whole field is opening as never before. It would seem that the Lord is saying to us, "Go forward;" and that the station and the Mission are called upon

to expect, and to provide for, a very great blessing. If we have "toiled all night," we need ~~need~~ not say, with the Galilean fisherman, "and have caught nothing;" and now the Lord is bidding us "cast the net on the right side of the ship". We believe that, if we obey in faith, the result will be no less wonderful than it was with those weary fishermen, 1800 years ago, while the remoter consequences will be the gathering in of a great company of souls to Kingdom of God, and praise and glory and honor unto Him who has bought them with his precious blood.—

In behalf of Cesarea Station

W. A. Farnsworth.

Tallas (Cesarea) April 8th 1875.

Supplementary Tabular View – Cesarea – 1875

Name of Station and Out-Stations	Missionaries			Native Laborers					Churches				Congregations				Civil Community			Contributions	Education		
	Male	Female	Total	Pastors	Lic. Preachers	School Teachers	Other Helpers	Total	No. of Chs.	Members Rec. in 1875	No. of Fam. Members	Total No. of Members	Preaching Places	Average Sab. Congregations	Sunday Schools	Av. attendance at S. Schools	No. of Males	No. of Adult Males	Total No. of Protestants	Amount of Contributions	No. of Schools	Female Pupils	Male No. of Pupils
Cesarea	3	4	7	1		7	2	10	1	34	105	211	1	450	1	400	241	118	485	8,850	4	230	380
Yozgat					1	2	1	4	1	4	27	53	1	80	1	50	76	35	159	1,525	2	30	65
Moonjasown				1		1		2	1	5	13	28	1	65	1	65	45	21	91	1,880	1	20	38
Soongoorlu					1	1		2	1		5	12	1	125	1	100	60	40	150	800	1	20	45
Gemerek						2	1	3					1	165	1	86	136	64	225	980	2	40	144
Alenja						1		1					1	80	1	70	47	27	92	550	1	18	50
Chomakhu					1			1					1	60	1	45	48	25	101	380	1	3	13
Nigdé					1	1	1	3					1	45	1	40	36	24	68	930	1	20	50
Injirli				1		1	1	3	1	4	10	23	1	150	1	150	89	37	189	1,150	1	55	116
Ak Sarai							1	1					1	40	1	35	33	16	65	80	1	11	23
Yalas						5	1	6					1	250	1	250	68	44	140	1,575	2	82	155
Zinji Derry						1		1					1	50	1	45	49	23	75	2,080	1	15	45
Roomdigin						1	1	2					1	60	1	60	49	30	74	120	1	23	44
Everek					1	1		2					1	35	1	35	35	17	60	300	1	11	25
Injunu							1	1					1	40	1	35	20	13	33	45			
Boorhan					1	1		2					1	32	1	26	38	13	39	70	1	3	25
Dendil						1		1					1	55	1	45	50	20	55	125	1	10	40
Boghazlian						1	1	2					1	20	1	12	22	15	36	250	1	2	23
Chakmak						2	1	3					1	150	1	150	60	49	88	100	2	20	130
Magar Oglor							1	1					1	30	1	25	19	7	35	120	1	20	45
Other places						2	1	3								30	25	15	50		2	10	50
Total	3	4	7	3	6	31	14	54	5	47	160	327	20	1,982	20	1,754	1,246	653	2,310	22,010	28	643	1,506

Dendil						1		1					1	55	1	45	50	20	55	125	1	10	40
Boghazlian						1	1	2					1	20	1	12	22	15	36	250	1	2	23
Chakmak						2	1	3					1	150	1	150	60	49	88	100	2	20	130
Magar Oglor							1	1					1	30	1	25	19	7	35	120	1	20	45
Other places						2	1	3								30	25	15	50		2	10	50
Total—	3	4	7	3	6	31	14	54	5	47	160	327	20	1982	20	1754	1246	653	2310	22,010	28	643	1506
						Summary of Tab. View—								1	8	61—	1	8	75				
1861	1	1	2		2	6	6	14	2	5	36	74	9	309	3	218	203	91	380	3,629	7	29	172
1862	1	1	2		2	4	10	16	2	12	41	85	8	409	4	295	266	127	479	7,310	8	61	311
1863	1	1	2		2	6	7	15	2	20	52	100	7	435	6	340	279	147	536	5,803	10	125	363
1864	1	1	2		2	7	5	14	2	11	58	106	7	409	8	356	341	162	605	9,061	9	116	352
1865	2	2	4	1	1	12	7	21	2	35	67	139	8	547	12	378	381	182	700	9,361	11	106	572
1866	1	1	2	2		16	10	25	2	29		153	13	672	12	569	500	209	853	11,859	14	184	686
1867	1	1	2	2		8	4	14	2	11	68	170	10	594	8	562	399	172	675	7,305	8	221	374
1868	2	4	6	1	3	6	5	15	2	5	76	171	12	604	12	530	452	204	735	9,740	7	68	371
1869	2	4	6	2	3	8	7	20	3	26	79	191	12	636	12	539	478	242	848	17,257	13	97	359
1870	3	6	9	3	2	10	8	23	4	16	84	195	12	725	12	545	560	292	1,032	20,015	12	125	429
1871	3	6	9	4	3	14	7	28	4	36	92	228	14	855	15	715	644	337	1,151	20,074	20	170	632
1872	3	6	9	4	3	17	5	29	4	31	107	234	14	881	14	680	671	330	1,274	26,541	18	177	687
1873	3	6	9	3	4	17	8	32	4	32	127	271	14	1,002	14	760	740	351	1,341	25,572	17	196	699
1874	3	4	7	1	5	19	4	29	4	30	127	270	14	1,080	13	845	795	396	1,502	16,948	19	375	909
1875	3	4	7	3	6	31	14	54	5	47	160	327	20	1,982	20	1,754	1,246	653	2,310	22,010	28	643	1,506

W. A. Farnsworth

Cesarea, Jan. 26: 1876

Cesarea Station

Rec'd March 6. 1874.

Cesarea Station.
Annual Report
1875-6

We would begin our Report of the past year with a song of praise to the Lord of the Harvest. His mercies have been great towards us, and the richest blessings have attended the work entrusted to our care. It will be seen, as we proceed, that no previous year in the history of the Station, has furnished such evidence of the power of the truth upon the hearts of the people, in removing prejudice; in undermining false foundations, in destroying confidence in vain ceremonies, and in leading to a higher and purer life // During the year some important changes have taken place in our missionary force.

In accordance with the action of the mission at the last annual meeting, Mr. Barrows and family left us on the 28th of Sept. to join the Marsivan Station. With our constantly increasing burdens, demanding an increase of labor, to lose an associate thoroughly qualified for, and acquainted with the work, was a serious disappointment. But on the last day of the year, we were permitted to welcome to our Station, as new associates, Mr. & Mrs.

Staver, direct from the Home Land. This was a most timely reenforcement, which, though in point of actual service, cannot, at present, fill the vacancy, has reconciled us to the change, and filled us with cheerful hope for the future. Mrs. Giles with her son left us Apr. 27th to return to her native land, after an absence of nearly eleven and a half years. The story of her miss'y life is familiar to you all. Left a widow, during the third year, she has labored on, from year to year, with the most self-sacrificing devotion, endearing herself to all her miss'y associates, and to a very large circle of friends throughout the entire field, nearly all the out-stations of which she has visited several times; and wherever she labored she has left an influence for good, which will be felt long after she shall have gone to her reward.

She had planned to return last year, but the extra burden of care and labor, coming upon the station, in consequence of the famine, together with Miss Olsson's detention in Constantinople, induced her to remain, notwithstanding the earnest entreaty of some of her nearest friends, two of whom have been called to their rest during the year. If, after a season of rest, the providence of God should direct her return, we shall gladly wel-

come her again, to our Station, and to the work she loved so much. At the last Annual Meeting, it was thought best that the writer be detained for a season, at Marsovan, as a temporary aid to that station, in the absence of three of its missionaries. Accordingly he remained at that Station some three months, after the close of the meeting, and finally returned to the Station, about the middle of Sept. after an absence of nearly four months and a half. On the 25th of May '76 we were glad to welcome Miss Blossom back to the Station, after an absence of nearly two years and nine months. None of our Missionary circle have been prostrated by serious illness, during the year, though the protracted debility of some of our number, has, at times, occasioned much anxiety in their behalf. The entire band of more than fifty native laborers employed during the year, have also with one or two exceptions, enjoyed uniform health. One of our oldest helpers Baron Garabet Sarkisian, familiarly known to many of the mission, as "Hitabji Garabet," for several years past laboring at Nigdéh, after a painful illness of three months, died at that place, recently, in full hope of eternal life. He has been a faithful self denying laborer for more than 21 years, and we are much

afflicted at this sad visitation. Our last two annual reports made frequent mention of the famine, which had cast a gloom over our entire work. We now rejoice to report abundant supplies of all kinds of provisions, and cheap prices for the same. But the sad results of the famine will long remain. With all this abundance there is still very great suffering. Pinching poverty everywhere abounds. The rich have become poor; the poor have become poorer; and thousands are utterly destitute. The general stagnation of business, resulting from political complications and embarrassments, renders the price of labor cheap, and multitudes are out of employment, while the merciless oppression of the Government in the collection of taxes leaves little to hope for the poor.

In reviewing our missionary field, we first notice the <u>churches</u>.

The <u>Cesarea Ch.</u> is rejoicing in the return of its pastor, after an absence of more than two years, spent, mostly, in study at Edinburough, Scotland. We are glad to believe that he returns in full sympathy with us, and with the mission and with new zeal for his work. During his absence, his congregation had largely increased, and now their place of worship no longer contains the constantly augmenting

crowd, and an overflow meeting has been organized, in a building ~~rented~~ for the Girls School, which, we hope may result in the establishment of a permanent second congregation. It is proposed, soon, to erect new buildings for church and girls school, with funds collected by the pastor in Scotland for the purpose. Never were the prospects of the church so encourageing as now. It has gained a position of influence in the city never before attained, and we have good reason to anticipate a much more rapid growth in the future. The number of additions to the Church during the last year, as by the "Tabular view", was 34, and since the beginning of the present year 43 have been received.

~~Yozgat~~. Whatever we have felt obliged to say in the past, or may find it necessary to say in the future, with regard to this church, at present prospects seem encouraging. Baron Garabet Kulluyjian of Cesarea, and a graduate from Marsovan, in the last class, began his labors with this church near the close of the year, and from that time a marked change is apparent. The audience has increased to such an extent, that it has become necessary to enlarge the place of worship, as a temporary expedient, till a place can be secured, and arrangements made for erecting a church, which is very much needed, and for

which some funds were collected, by the former pastor, in England, several years ago. Besides the increase of the congregation four fold, a general awakening is manifest among the people, which encourages us to hope that the seed sown will yet bear more abundant fruit. It was an occasion of peculiar interest, when, at a recent celebration of the Lord's Supper, a former deacon of the church, who had absented himself from the place of worship for three years, came forward, and in the presence of a crowded audience, with weeping, made humble confession of his wanderings, publiely promising henceforth to walk with the church in Christian fellowship. This new awakening in Gorgat, together with the prosperity attending the schools, and the encouraging work among the women, leads us to hope, that the days of darkness and discouragement for this place are past, and that, henceforth this church will prove a light to the city, and the surrounding country. The number added during the year was only four, while nineteen of its members were dismissed by letter to form the new church at Injirli. Since the beginning of this year eight have been added.

Moonjusoon. Our report of this church is far from encouraging. In the month of December last, their pastor, Rev. Erikore Boghosian left them to labor with the con

gregation in Gemerek, and since that time; they have been without a preacher, one of their own number serving in that capacity. The immediate cause of this separation seems to have been the failure of the church and congregation to meet their pecuniary obligations to the pastor, and the consequent want of sympathy between pastor and people. There was evidently fault on both sides. The pastor seems to have failed in point of personal consecration and devotion to his work, as well as in practical wisdom in dealing with a few covetous, worldly members, while those members, by their covetousness and worldliness, have done much to counteract the labors of the pastor. They plead inability to pay one half the pastor's salary, and possibly they ought not to be required to pay so much, but if there were a willing mind, and a desire to cooperate with the pastor, in the work of the Lord, we are inclined to think the plea would not be made.

Perhaps the most discouraging fact in regard to this church is its scattered condition. Several of the male members reside abroad, mostly in Constantinople, returning to their families once in two, three, or four years. Being absent from home, and failing to maintain a lively personal piety, they throw off responsibility in regard to the support of the Gospel at home; hence the heavier burdens resting upon those who remain. This custom of living away

from home, returning only at long intervals, is exceedingly prejudicial to the morals and piety of a large class of business men, who might otherwise do much for the moral and spiritual good of their own families, and of the community around them. Some other of our Protestant communities suffer much in this regard.

Sunguslu. It is now more than two years since the pastor Rev. Krikore Catiosian left his church, compelled by ill health, to seek another field of labor. He has since been laboring at various localities under the direction of the Marsovan Station. The preacher at present laboring here is Baron Hohannes Hagopian, a native of Alenje and a graduate in the last class from Marsovan. During his labors with this people, both in the Winter of '74 & 5 and since his graduation, the congregation has increased from forty or fifty, to a hundred and fifty and two hundred. Several new families have joined the community and the prospects for the future seem very encouraging.

Injirli and Alenje. In the month of November a new church was organized at Injirli composed of members partly from Injirli and partly from Alenje, fifteen miles ~~to the~~ South. The pastor is Rev. Yeghia Yardumian. Nineteen members were received by letter from the church in Yozgat, and four were received on profession of their faith. The pastor, a native of Injirli, has labored with much zeal,

with this people for several years, and has also acquired a strong influence over the villagers of a large section of the "Bozook" region in this vicinity. The church was organized under very hopeful circumstances, paying one half the pastor's salary from the first, with the prospect of an advance in contributions each year. It is backed up by a Protestant community of probably four hundred in both towns; the advance during the year has been about <u>three fold</u>, and the number is constantly increasing. In the little chapel at Injirli, for many months, even through the hurrying harvest time, prayer-meetings have been held <u>every evening</u> with a large and attentive congregation, and the meetings still continue, with unabated interest.

From what has now been said, it will be seen that four, of the five churches, within the limits of this field, are in an unusually hopeful and prosperous condition, and we are not without hope for the fifth, though its present condition is not encouraging. Besides these, two or three more churches ought soon to be organized, if there were suitable men to become pastors. In regard to other out-stations, our space will not allow us to speak in detail of them all, but only of such as present features more worthy of notice.

<u>Galas</u>. "The progress at this point, during the year, has been every way encouraging. We are more and more convinced that our new building for schools and chapel was an essential

element of success, without which our flourishing schools, and large and attentive audiences could find no accommodation. Here we have a most interesting illustration of the power of the Gospel to remove national prejudice. Of thirty members connected with the church in Cesarea, twenty are Greeks and ten ~~are~~ Armenians. Of an average Sabbath congregation of three hundred, the proportions of the two nationalities are more nearly equal, and the same is true of the school of about two hundred pupils. Yet the most perfect harmony prevails throughout the congregation, and in the schools, and all national prejudice seems to have been laid aside. While, in private, the Greek reads his "Evangelione", and the Armenian his "Avideran", in the public worship all listen with interest to the "Kitabu Sherif" - the Holy Book, in simple Turkish, the only language which they can [all] understand. In the schools, the Armenian child learns to read in Turkish, from his "Heragon", and the Greek child, also in Turkish, from his "Alphabetarion", and the children of each nationality, after having made a certain degree of progress in Turkish, which is the language of the people, and hence made the common language of the school, receive also separate instruction in the language of their respective nationalities. Throughout the community the truth seems to be more and more generally recognized that Christianity and nationality have no necessary connection; that in religion "there is neither Jew nor Greek" nor Armenian, but

all are one, in Christ Jesus. And we have very strong hope that as the truth gains a wider and more general influence, this national prejudice, the great hindrance to the progress of a pure Christianity in every mixed community, will here be effectually done away. It is our opinion that a church should soon be organized here, even though no suitable man be found at present to assume the pastorate. Though so near the central church, the members have no more intimate relations to it, than if they were much farther removed, and the feeling of dependence upon, and responsibility to a church from whose fellowship, and deliberations they are practically excluded, and that, too, when their own numbers and ability are sufficient to warrant a separate organization, we believe tends rather to dishearten than to encourage, to check, rather than to develop those graces, which are best called into exercise by personal responsibility. The fact that Talas is a missionary residence would in some measure obviate the objection of organization without a pastorate.

<u>Gemerek.</u> This is one of our largest out-stations. At the end of the last year it had a Protestant community of <u>225</u>, with an average Sabbath congregation of <u>165</u>. As we have said, the pastor of the Moonjasoon church has labored with this people since last December. Under a change of circumstances, he has labored with new zeal and

devotion, and his labors have evidently been blessed in the quickening of Christians, and a general increase of interest in the community. We had hoped that a church might soon be organized here, but the man invited to become their pastor did not return to our field after his graduation, and no other suitable man has been found. A live church at this point, would have a powerful influence for good, upon a number of Armenian villages in the vicinity.

Mg dèh. The work of the Lord in this city shows more encouraging progress, than in any previous year. An interesting class of young men have recently identified themselves with the Protestant community, from whom much may be expected in the future. The recent death of their preacher leaves a vacancy, which it will not be easy, at once, to fill. Here also at no distant day, a Church should be organized. This is one of our most important centres, around which at a distance of from one to four miles, lie several large Greek towns in all of which, labor in the Gospel, would give hope of early fruitage.

This congregation, very much needs a more suitable place of worship. The present building, which is rented for school and chapel, is located in an out of the way corner, approached by an unfrequented lane, is already too small for the audience, on special occasions, and is altogether

unsuitable for a place of worship in a fine city like Nigdé. But building is very expensive, and it can hardly be hoped that for some years to come, the congregation will be able to bear any large proportion, or even one half, of the expense of a building at all suitable for the place.

Everek is another important centre, from which a strong influence for the truth, would be felt upon some 8 or 10 Armenian and Greek villages in the surrounding region. The preacher, Manook Ekalian, has labored with much zeal and with a good degree of success; the little community having increased during the year, from 31 to 60, while an encouraging spirit of inquiry prevails.

This is a hard place, and the progress already made has been in the face of constant opposition. The preacher himself has been much opposed by the Armenians, aided by the Government. (At one time during the year he was unjustly imprisoned because he refused to leave the house he had rented, when it was demanded under the pretext that the judge wanted to occupy it, and while he lay in prison, his premises were forcibly entered by the local Governor, the judge, and some members of the council. His family, left alone in the house, refusing to open the door.) They have exacted of him unjust taxes, and in other ways sought to make his situation uncomfortable, but through it all he has labored patiently and faithfully, and with encour-

aging results. At Roomdighen the cause of Truth has made encouraging progress, the number of Protestants having increased from 33 to 74. At Linjirdere the increase has been from 51 to 75, at Ak Serai from 48 to 65, at Alenje from 52 to 92, at Khonakhu from 86 to more than 100. Concerning these last mentioned places, our space will not allow us to speak more in detail.

The outstations recently occupied and not on our list last year, are Jujum, Boorhan, Dendil, Serai, Chakmak Boghazlian, and Maghar oglou. The aggregate of Protestants in these seven towns at the close of the year, was 266, and up to this time, it cannot be less than 400.

In Jujum, a single Protestant brother has, for several years, stemmed the tide of error alone, suffering, also, much persecution; last year the number increased to 38.

At Boorhan, also, for a period of 6 or 8 years only one man was found on the side of truth, but last year the number increased to 55. Dendil, where the work is entirely new reports several, and Maghar oglou 90, mostly a new work.

Of these new stations, the one most worthy of notice, is Chakmak. Very little labor was expended here until the Spring and Summer of '74, during which time a preparatory student labored for a few months, and with marked success; and since that time the work has been continued by a young man who has spent one year in the Seminary

at Marsovan. So rapid has been the progress ~~of the~~ Gospel here, that the declaration of the priest of the village, some months ago, was hardly an exaggeration; viz. that all the people under 40 years of age had become Protestants; that all over that age refused to listen to his instructions: Consequently, he had nothing more to do, and he left the village in disgust. Here, as in Injirli and Henje, meetings for prayer and conference have been continued every day for many months, through the harvest season, and through the Winter, ~~and~~ up to the present, the unabated interest in the meetings, indicates most clearly, that the Holy Spirit has been doing an important work in that place. This is a village of 70 houses, and at the present rate of progress, few will be left, a year hence, to defend the superstitions of the Church.

"The number of places in the Cesarea field, occupied a whole or a part of the time, during the year, is 26, only 20 of which are reported in the Tabular View." In these places, together with a few scattering members in other villages, the number of registered Protestants, at the close of the year 1875, was 2,310. an advance of 808, during the year, or 41 more than the entire increase during the period of 6 years immediately preceeding; and since the beginning of the present year, a somewhat careful estimate, shows an further increase of about 400. Of other places not yet reported we have only space to mention one or two.

Events which have occurred at Argoop, during the year, render a somewhat particular notice necessary. This is a town of some 2000 houses, containing a large Greek population, situated about 36 miles directly west from Cesarea. For several years past, a few enlightened men have repeatedly asked for a preacher, but we had been unable to grant their request, until in July, last, we sent a young man, a Greek from Galas, to labor with them for a time. Soon after his arrival, violent opposition manifested itself in efforts to intimidate those who were disposed to listen to his preaching. Some were beaten in the streets, at night, when returning from the place of prayer; gardens and vineyards were invaded, and much injured. Partially successful efforts were made to burn the street doors, belonging to the houses of three or four well-known Protestants. On one occasion a mob, headed by one of the Priests, made an assault upon the house of one of the brethren, in open day. Forcing the street door the crowd rushed in, filling the court, cheered on by the priest, shouting at the top of his voice, and threatening death to the inmates. Not finding any person within, the mob, after breaking windows, and committing other misdemeanors, rushed to the house of another Protestant near, but before any mischief was done, they were stopped by the police. Strenuous and persevering efforts to secure

some redress for these wrongs, proved entirely fruitless, as the Government, siding with a few leading Greeks, so managed the case, as to "make the worse appear the better cause", and thus to defeat the ends of justice. Instead of accepting reliable testimony against the offenders, they received the testimony of two hired, false witnesses, and upon that testimony, adjudged the owner of the house, with his wife to four months imprisonment. This punishment, however, was not inflicted. These measures did not suffice to check the rising heresy, and at length a fanatical priest, hopeless of success by any secondary means, resolved to take the matter into his own hands. Accordingly, one evening, when an audience of some fifteen or twenty persons were assembled for worship, he entered the room and with his iron pointed staff, began beating those present, uttering, at the same time, the most abusive language, declaring, also, his determination to become a martyr, if need be, to exterminate the heresy. Here he was arrested by the police and taken to the palace, where the council was assembled, it being the fast of "Ramazan". But the officials refused to place him in confinement, (although he freely confessed all that he had done, declaring his intention to carry the matter still further,) until the second day, when orders for his arrest came from Nigdé, and he was imprisoned. After a confinement of 12 or 15 days, he was released at

the request of our man, before judgment was pronounced against him, although the intervening trial was almost certain to result in his condemnation. Immediately after his release, prosecution was commenced, to recover the house we had rented, but for which we had been unable to secure a legal contract. Finally, seeing that they would surely be driven from their quarters, with little hope of securing others, our men retired from the contest, and left the place. This was near the last of October, and since that time we have had no laborer there. (That the persecution at Burgup was peculiarly bitter and persistent, no one, knowing the facts, will doubt: that the councils of the leading Greeks were often employed in devising measures to prevent the spread of the truth; sometimes in plotting mischief, and even violence, towards the little band of Protestants, we have good reason to believe: that the Government was fully in league with the Greeks was very apparent. Yet we cannot deny that fear may have led to some exaggeration in the statement of facts: that there was a lack of judgment, often too great precipitancy, and somewhat of arrogance, in the conduct of the men whom we had sent to assist in the settlement of the difficulty. Possibly a different course might have secured more favorable results.)

We are glad to report that the progress of the truth has not been stopped by persecution. The brethren have con-

tinued their meetings for worship, and have been zealous in preaching the truth to others. Some 30 copies of our weekly and monthly newspapers are taken, and now a band of 15 or more open Protestants, earnestly entreat for a preacher, expressing the hope that they will be able to pay one half his salary from the first. We regard the occupation of this place as of the first importance, both on its own account, and because it is the centre of a large Greek population. The laborer here should be a Greek, and we have, now, no suitable man for the place. One has since been sent.

Bore is another large town demanding immediate occupation. Here is a little company of 8, or 10 open Protestants, and a great readiness among the people to listen to the truth. A brother from Nigde, without compensation, visited the place and held meetings with them nearly every Sabbath for several months, but they are now left without instruction. They very much need and earnestly plead for a preacher.

Woman's Work. Besides the missionary ladies, who have all done what they could in this department, the laborers have been, two Bible readers in Cesarea, one in Galas, one in Gorzgat, one in Nigde, and one in Chakmak, the salary of the last named being paid by the women of the Cesarea Church. All these laborers have met with unprecedented success in their work.

In Cesarea, crowded prayer-meetings are held in several different places during the week, and often Armenian women, who have hitherto showed no interest in the truth, invite the meeting to their house. The Bible Reader in Golas has been prevented, by ill health from doing her full amount of work, but her labors have been supplimented to some extent, by a blind Greek sister, full of faith, who has often accompanied her, laboring without a salary, preaching from house to house, with much power, and everywhere they find open doors, even mussulman women often inviting them in and listening with the greatest interest. Since December last, a Bible Reader has been employed in Gozgat, and her efforts seem to be greatly blessed. It is reported, that within a few months, nearly a hundred women have begun to learn to read in Gozgat. One of the Cesarea Bible Readers spent several weeks in Everek last summer, and labored with encouraging success: the other, in the month of November made a visit to Boghazlian, and Chakmak, and her visit to the latter place gave a new impetus to the work there. During a stay of four days, she could hardly find time to eat or sleep. Every where the women thronged her, not from curiosity, but eager with inquiries for the way of life. The work is continued by a young woman, a resident of the place, but formerly from Cesarea, who may now be considered as the first

missionary of the Cesarea church. The number of women now learning to read, at the different out-stations must be not far from 200.

Education.

In the general progress now reported, the schools have borne an important part. As reported in the "Tabular View" the number of pupils in the common schools connected with the station, is 1,365, an increase of 526 during the year, or a little more than the increase of five years immediately preceeding. Adding the number of pupils in training classes, and of adults receiving instruction, the number is 1,506, or an increase of 596 during the year. The absence of Mr. Barrows has rendered it impracticable to have our usual training class in Cesarea. We hope however, to call in a new station class in the autumn. The pastor of the new church at Injirli has collected a class of 16 young men from the villages of the Boz-ook region, who have been instructed, mostly by one Avedis Kevorkian of Gozgat, a young man of earnest piety and fair scholarly attainments. The plan, originated by the pastor, and heartily endorsed by us, was, to seek out worthy young men, and bring them together for a period of instruction, which might serve as a sort of testing or sifting process, hoping, thereby, without any expense to the Board, to bring forward a class of candidates for the ministry, ready to enter the regular preparatory class of the station. The result of

this experiment has been so far successful, that after several months of study, a class of six or eight hopeful candidates have been selected, and are still pursuing their studies in Injirli, awaiting the reorganization of the station class at Cesarea. Thus far no expenses have been paid by the funds of the Board, for this enterprise, except the salary of the teacher, but it is understood that a few hundred piasters grant, will be asked to pay the house-rent, and to aid in the support of a few students who were entirely destitute, and had no means of earning their support. It should be mentioned that the people of Injirli have contributed very liberally in aid of these young men.

Cesarea. The schools at the central station have enjoyed unexampled prosperity through the year, presenting an aggregate of 320 pupils, or an increase of 113 in 4/75. These schools are becoming more and more carefully graded, and now consist of a boys' school of 170 pupils, in three departments, and a girls' school of 150 pupils, also in three departments. The preceptress of the girls' school has recently been married, and it will be difficult to supply her place at present.

Galas. The schools in Galas have contained at one time during the year 230 pupils, though the number now in regular attendance is only 144. boys 90, girls 54. These are arranged in four departments with five teachers. The reason

of the previous large attendance, was the closing for a time, of some Armenian schools, whose pupils came to our school. The Station High School for girls in Galas, now, has 15 pupils, 8 of whom, are supported by funds of the Board, three pay their own expenses, one pays one half, while the balance is paid by private funds, and three are supported by private funds. These girls are from 9 different towns scattered widely over the field, are all over 12 years of age as our rules require, and with one or two exceptions, are making most gratifying improvement. Last Spring 4 girls from this school were transferred to the Mission Boarding School at Marsovan, and another, prepared to go, was married to a Protestant brother in Cesarea. The success of the school has been all that could be anticipated, and we are encouraged to expect the best results in the future. Thus far, the entire superintendence of the school has fallen to Mrs. Bartlett, but now this care is transferred to Miss Glasson, just returned to us from Constantinople. These girls are now accommodated at the Missionary residence, the rooms prepared for them in the school building, proving entirely unsuitable. Different quarters are very much needed, as those now occupied cannot well accommodate two missionary families and the school.

Gozgat. The school in Gozgat was never so prosper-

one as now, the number of pupils being 130.
Besides this, a girls' school has been opened, taught by a native of the place, who has spent three years in the Boarding School in Marsovan, and marked success is attending the new enterprise, the pupils already numbering 60. We have not time to speak in detail, of the 29 schools which now constitute the Educational Department of the Station. Suffice it to say, that in all of them, the word of God finds a prominent place, and that moral and religious instruction is freely imparted, making these schools an important agency in the enlightenment of the people.
<u>Self Support</u>. It was said in the report last year, that our hope in regard to self-support had met a severe check, from the famine. This is true, yet, we are now encouraged to hope, that the ground lost will be regained much sooner than we had dared to anticipate. (The last "Tabular View" shows) the contributions for the year, to have been 22,010 piasters against 16,948 the previous year, and only 2,265 less than the amount for 1873: and since the beginning of the present year, some important advances have been made, especially in the contributions of the people for the support of their schools.
<u>Touring</u>. At least, the usual amount of touring

among the out-stations has been accomplished, all having been visited twice by a Missionary, and many of them much oftener, during the year.

Correspondence by letter, with the laborers in the field, has received much more prompt and thorough attention than ever before, and it has, doubtless, had its influence, in maintaining the perfect harmony of feeling which has existed, between the Missionaries and the laborers under their supervision.

In view of the report now given we will thank God and take courage. He has blessed the labors of His servants, even more than they had dared to anticipate; and by many indications of His providence He is calling them to "go in and possess the land." Everywhere the fields are white, and ready for the harvest. Everywhere men are ready to listen to the truth, and are seeking for the light. From many places, yet unoccupied, come earnest appeals for a preacher or a teacher. Men are fast losing confidence in their vain ceremonies; long existing prejudices against an undefined Protestantism have been swept away; and the Gospel, hitherto a sealed book to many, is securing a wonderful hold upon the people.

But while we rejoice at what the Lord is doing for the honor of His name, and the spread of His Kingdom;

we are oppressed with the magnitude of the work before us. The Cesarea field, comprising a Territory, 165 miles in length, by 125 in width; with more than 20,000 Square miles, or larger than both the States of Vermont and New Hampshire; with a population Estimated at 500,000 Souls, of which number, Some 120,000 are nominal Christians, and more than one half of these Greeks; this broad field seems only waiting for the sickle of the reaper. As we have looked out upon the harvest to be gathered in, we have Prayed the Lord of the harvest to send forth more laborers into His harvest. But just as our prayers seem to be answered, and new and hopeful laborers present themselves, we are confronted with the disheartening order to retrench.

"One year ago we presented carefully prepared estimates of the demands of the work the present year, asking, however, a much smaller sum than the necessities of the field required, but when the answer came, in the month of December, seven months after the application was made, what was our disappointment on finding that the sum granted was $1,156, in gold, less than we had estimated! What was to be done? Could we carry on the work already in hand? Of course, all our plans for enlargement were at once dismissed. New fields opening before us and promising a rich harvest, in return for small

expenditures, were informed that they must wait; and ready congregations, pleading for a preacher, were exhorted to pray on, and labor on, looking to God for help in the future. The extraordinary advance here in the price of gold, has aided us, materially, in meeting our obligations, and we hope, by the closest economy, to avoid the very serious disturbance of the work in hand, which we had feared would be inevitable.

"The Master loves his own work, and He can remove obstacles, and furnish all needed facilities for its progress. He knows the present emergency, and our eyes are unto Him for help. We are grateful for the past, and our faith sees glorious victories for the truth, in the not distant future. May the Lord grant to all His servants grace and wisdom for the work, and supplement their feeble efforts with the rich outpouring of His Holy Spirit". //

In behalf of the Station

L. Bartlett

Rec'd Oct. 25, 1876.

Report of the Cesarea Station for the year 1876-7.

The year which we now review is one replete with the mercy and the favor of a loving Heavenly Father. Dangers have surrounded his servants but they have been protected and prospered. Death has not been permitted to enter the missionary circle; ~~and a good degree of health has been enjoyed.~~ Some of our number have suffered a good deal in the process of acclimation but they and all the circle now enjoy a good degree of health.

I The Missionary force has consisted of three families, one of these however, from lack of language, has been unable to engage in the direct missionary work. The station has also ~~enjoyed~~ had the advantage of the efficient services of one single female missionary. In April, 1876, Mrs. Giles left for a visit to the United States. She had worked uninterruptedly and efficiently eleven and one half years and is followed by the prayers and the blessings of many from all parts of the field. At the same time Miss Closson, after an absence of a year and a half on a visit to the United States and another year of service in the Home in Constantinople, returned and renewed her labors in the Cesarea field. Mr. and Mrs. Bartlett were engaged from June 29th to Sept. 6th in a tour to Yozgat, Soongoorlu and the out-stations in the northern portions of our field, doing very important service, especially

at the two places named. There is a church at Yozgat, also at Soongoorli, but neither has a pastor. Hence the very great importance of such visits; both the churches and the young men who are serving them as preachers often have great need of the counsel that a broader experience is able to furnish. In the early fall Mr. and Mrs. Bartlett made a visit to Sivas. This they did at the request of the Com. ad. interim, to encourage and strengthen Mr. and Mrs. Hubbard who, by the action of the mission, were left alone, with very heavy burdens to bear and some very unreasonable men to deal with. From Sivas they were obliged to hasten home to enter upon the instruction of the station class. Other important tours were made, each out station being visited more than once.

II Native Laborers

1 Pastors - We have now, in our field, as last year, two pastors who are regularly discharging the duties of their office, Rev. Kerope Yakobian of Cesarea and Rev. Yeghia Yardumian of Injili. Our report of last year spoke of Rev. Krikore Bagasian as having left his church at Moonjasoon and entered ~~upon~~ a much larger and more hopeful field at Gemerek. He still continues his labors in that place, and with increasing evidence of success. In the autumn Rev. Michael Manian of Sivas joined our working force. He seems as happy at finding in the simple villagers of Chomakhi an appreciative

audience as are they to recognize in him a loving, prayerful teacher.

2 Licensed Preachers. The number of licensed preachers is but three, just half as many as appeared in the Yab. view of the previous year. Br. Garabet Sarkisian of Nigde, better known as Kitabjee Garabet, early in the year, was released from this world of toil, and, as we humbly hope, transferred to that of triumph. He was a very remarkable example of the renovating, purifying power of the Gospel. For many years a resident of Constantinople, frequenting its lowest dens of vice. When he heard a pure gospel he received it with joy and was a new creature. In ~~the~~ 1854 he joined us at Cesarea and for more than 21 years, was an efficient, self-denying, consistent and very highly esteemed fellow-laborer. Another licensed preacher, Hagope Yashgeyan, for several years a successful teacher in Cesarea, and in the long absence of the pastor in Scotland, doing excellent service as a preacher, left us, early in the year, for a more important post at Erzroom. The good news that has come back to us makes us hope that not only that church and congregation, but the Lord also, has called him. A third preacher, Hj. Harootune Margasian, now really our oldest

laborer, (he having become a helper in 1857,) does not appear in our list of preachers in consequence of a temporary absence most of the year, first at Constantinople and then at Sivas. We are glad to know that he has been doing important service in the latter place. The preachers still with us are, Mr. Manook Khallian who has secured a firm hold at Everek, Mr. Garabet Kulkedgian who has been at Yozgat nearly a year and a half, overcoming so many obstacles that we hope he may yet secure a complete triumph, and Mr. Hovhannes Sarkis at Soongoorli.

3. Teachers - The No. of Teachers, as reported in Tab. View is 42. This is indeed a very large number, but it includes several Theol. Students who are employed only during their vacation, also several girls who have gone out from the ~~Boarding~~ Station High School in Talas, to work for a year. The list has further some five or six young men who are assistant pupils, preparing for the Theological Seminary. We would call attention to the progress that women are making in the work of Education. We report the names of 13 female teachers. Their efficiency as teachers is rapidly vanquishing all prejudice against them as educators, and we confidently expect that the girls now in our Station High School and in the boarding schools at Marsovan ~~and Talas~~, will do a very important work, as teachers, in all parts of the Cesarea field -

4. Bible Readers We report a list of 8 Bible Readers in seven different places, viz. Cesarea, Yozgat, Nigdé, Injirli, Soongoorli, Roomdigin and Everek. The first of these began work in Cesarea in 1867. We have every reason to be pleased with this department of our work and it affords us much pleasure to report twice as many engaged in it as one year ago.

5. Other Helpers. Of these there are reported 13. Each one has served as a preacher; some at very important stations as Moonjasoon, Yalas, Nigdé, Chakmak and Oorgoob. Six of these and seven of our teachers had ~~either~~ left their posts at the time of this writing or were about leaving, either to renew their studies or for other good reasons; reducing our actual number of native laborers to 57.

III. Churches. We report 5 churches, the same number as last year. There were no additions to the church in Moonjasoon or to that in Soongoorli. Eight were added to the Yozgat church making its membership 67. The Injirli church received 17 making communicants, 42, pretty well, we think, for a church not two years old. Cesarea received 64 giving her an aggregate of 267. Thus there were received, on profession of faith, 89 members; more than were ever before received in any two years and 4 more than there were in the whole field in 1862

after nine years of cultivation. We believe that these churches were never in a more healthy condition than at the present time. Other churches ought to be organized at Gumeresi, Yalas, Nigdé and Alenja.

IV Congregations. We report 22 out-stations with stated congregations and Sunday schools. Seven other places have been supplied with teachers or preachers for a short time. For the first time in the history of the station the attendence at preaching exercises is larger than the number of avowed Protestants. In 1873. the average of the congregations was 1,002. The whole No. of Prot. was 30 pr. ct. more, or 1,341. The same ratio held in 1874. In 1875 it was reduced to 15 pr. ct. This year it is reversed the congregations being 5 pr. ct. more than the enrolled Prots. or 2,785 & 2,664. There are two reasons for this. The first is a large attendance at our Sunday exercises by pupils in our day schools who are not from Prot. families as at Yozgat where with a community of 217 we have a Cong. of 300. The other is the greater freedom with which people come to listen, as in Cesarea where there are many who have been almost constant attendents at our meetings for many months and yet are not regarded as Prots. making our Cong. 560 though the No. of Prots. is but 498.

V. Houses of Worship. Twelve of the 22 places where we have congregations have already bought or built places which serve for chapels and school-houses. But one such building was erected the last year: that at Magar Oglou. At Baghchejik a dwelling house was built with the purpose of accommodating the school and congregation in that place and is now rented for that purpose. It was built in the face of very severe opposition.

We have a small appropriation for Room-digin and another for Chakmak. At each of these places a site has been secured and some preparation made for building.

In 1871 Dr. Dardirian, the former pastor of the Yozgat church, secured from Mr. Jones of the T. M. A. Society, a grant of 250 £.S. for enlarging the house of worship in that place. Though not then needed it has proved very important help. Their house having become very much crowded they have so enlarged it as to have an exceedingly neat audience room that will accommodate a congregation of about 500, with a good school room and a room for Committee meetings.

For several years the church in Cæsarea has needed a larger house and the last two years it has been very much crowded, almost every Sunday.

It will be remembered that the pastor of this church was in Scotland from 1873 to 1875. He then succeeded in interesting many friends in the prosperity of the good work in Cesarea and the past year they undertook to raise money to build a church, also a good school-house. The church subscribed 100 £s. S. and the Scotch friends did more than they promised or the pastor hoped, the amount forwarded being 1,680 £s. S. A commodious building lot situated in the very best part of the city was bought for 336 £s. S. and last fall the foundations of a church 72½x47½ feet were laid. Whether this building will be carried up two stories with school rooms in the basement and the church on the second floor or two separate buildings will be erected had not been determined at this writing, but there is little doubt but that the present year will see Cesarea in the possession of a fine church, the first Prot. church built in the Cesarea field, and a good school-house with halls and recitation rooms for the accommodation of a girls school numbering from 200 to 300 pupils.—

Nigde, Everek, Sarrizlamza and Injime each ought to have immediate aid in securing places of worship. The call from Nigde is especially urgent. With a congregation of 100, and rapidly increasing,

they have very uncomfortable quarters and can rent no better. No congregation in our field has done better in the matter of giving than has that at Nigdé, for the last six years. They are now "to their power, I bear record, yea, and beyond their power they are willing of themselves." (2 Cor. 8:3) They think they can raise 10,000 piasters. But their needs are large. Nigdé is a city. All the houses are built of stone, most of them of hewn stone and the sum needed in addition to the 60 £s. that we have in hand for them, is not less than 200 £s. The missionaries of the Cesarea station and the wisest and most judicious of our fellow laborers agree with our brethren in Nigdé, that the very highest interests of the Lords work in this very important center demand this expenditure.-

VII Civil Community. The political standing of our communities was never better than at present. The influence of Rev. Kerope Yakobian as a member of the Dare Medjlis or Executive council, is very great, perhaps greater than that of any other non-Moslem member and that influence is felt at many of our out stations. The preacher at Everek has been made a member of the council of the deputy governor of that place and, instead of insults and imprisonments as two or three years ago receives only honor from the Government-

At Yozgat and at Soongourli the communities have made progress in securing their political rights and even at Angora the helper and the brethren are unmolested, or, if injured, defenders are found among those who but one year ago were their most bitter persecutors.

The Tabular View shows a growth in the communities of 354, i.e. from 2,310 to 2,664. This is not so large an increase as we anticipated and not near so large as last year. The places that have disappointed us in this regard are, however, those where the work is in the very best condition, viz. the city of Cesarea and Injirli. While both these show a large increase in the congregations they report a very small increase in the community, not so many as the previous year by 215. The growth in other parts of the field ~~are~~ is within 85 of as many as the previous year. Yozgat, after falling back steadily for five or six years now shows an advance, from 159 to 217, a net gain of 58. Chakmak, mentioned in last report as a peculiarly interesting out-station still holds that position. Three or four years ago a few men in this village used to meet in the fields or in caves to pray for God's blessing upon the place. Now it reports a Sab. congregation of 160, a Prot. community of 155, and 80 pupils; it has two girls in our ~~boarding~~ high school, three young men in our Theological Class, one young man teaching in a neighboring village and others studying at their own expense in the preparatory school at Injirli—

Sarm Hamza, ~~deserted~~ abandoned several years ago, as a field that the Lord did not bless, was reoccupied in the spring of this year and now, the same laborers that had sowed "the good seed" amid so many discouragements, are gathering an abundant harvest. It reports 64 pupils in school, a Prot. community of 82 and an average Sunday congregation of 80-

Mr. Parsik Vartookian ~~deserves~~ formerly pastor of the Prot. church in Langa (Constantinople) deserves mention in this report. First in his native town, Everek, then in Cesarea, he endeavored to cast discredit upon all American Christians and especially upon the labors of the American Board. He also announced his ability to establish, by irrefragable proofs, all the rites of the Armenian church. Many were delighted to hear of such a champion and large crowds listened to him with boisterous applause. Pastor Kerapé felt compelled, as a matter of self defense to deliver a series of lectures, announcing subject beforehand and inviting opposition. He discussed, use of pictures, the cross, intercession, and other subjects, before intensely interested crowds of 600 or more, and the whole city was moved as it could not have been had not this expastor come in to stir up a strong opposition-

In the autumn of the year under review, when attempting to hang a bell on our school house in Talas we were attacked by a mob, but, through the efforts of our Minister Resident, Hon. Horace Maynard, and the action of an unusually straightforward and upright governor, Izzet Bey, after a delay of three months, the bell was hung, and now, for many weeks its tongue has been unloosed and it gives no uncertain sound, proclaiming very satisfactory progress in civil and religious liberty.

VII. Education. 1 We report 33 common schools with 40 teachers and 1,695 pupils, giving an average of 51 to each school and 42 to each teacher. With almost no exception these schools are in good condition. There are also 180 Adult readers, mostly women, 100 in Yozgat alone. Including ~~Boarding~~ High School and Station class there are, under instruction 1,922, an advance on last year of 416.

2 ~~Girls Boarding School.~~ Girls High School for girls. This has had the efficient supervision, first of Mrs. Bartlett and then of Miss Clapson and has had continued and increasing prosperity. It has sent out from good, Christian girls to work, for the present, in the Gesmerek, Chakmak, Sarin Hamza and Songoorli and Sema Khanum, its former principle has gone to Songoorli as the wife of the preacher in that place

and her influence is excellent. The school now, (Feb. 1877) has 24 boarders. Five of them are Greeks. Seven are church members. As a class they are very mature, the average of their ages being about 16. They are from all parts of the field, Soongooli, Yozgat, Sarin Hamza, Injirli, Chakmak, Alenja, Gimerek, Monjasoon, Efere, Istefana, Everek, Nigde, Inyane, Gorgop and Cesarea. Several of these are orphans from the famine and have been for years.

3. Theological Training class. This is much larger than we have ever before had, numbering 24. We hope that they are all renewed men; 16 are church members. Their average age is about 19. Of these as of the girls' boarding school 5 are Greeks and they are from various parts of the field. There are some 5 or 6 others, more advanced in their studies, that hope to join the class next year.

4. Sub. Training class. Last year's report spoke of the attempt of the pastor in Injirli to establish in that place a self-supporting school where young men could make preparation for the training class and prove their moral and religious fitness for study. The rapidly opening work of that region and the lack of good schools made this a necessity. Though not entirely self supporting it has proved admirable help. Six of our present class studied there for a time. The former teacher of that school is our very best student

It is still kept up and has something more than 20 pupils. The entire cost, to the Board, including teacher, is 4 £s. per month.

VIII Contributions We confess that we progress slowly in self-support. It will take years for the Yozgat church to reach the position it held before it was smitten by fire and famine. Still there is progress. The aggregate of their contributions in 1876 was 32 £s. or, in the currency of the place about 4,500 piasters. Soongoorli reports 16 £s. about as much as that church has ever given. We must remember that the people in all this field, though poor before the famine, are now very much poorer, and that all kinds of business are very bad, and that there is almost no employment. In view of such facts we are glad to report an aggregate of 255 £s. an advance on 1875 of 35 £s. In piasters the amount is 35,700, some 9,000 more than was given in any previous year.

IX. Women's Work Though incidentally alluded to in speaking of Laborers and of Education it may be well to add that the station takes great pleasure in the progress of the work among women and especially so in the success of women as workers. In addition to the great amount of work done by the Fem. Missionaries, in Education, in caring for the sick and in touring in all parts of the field, Bible Readers have

form a larger and more encouraging field, female teachers are triumphing over prejudices, every where the desire of women to learn and with this the desire for spiritual knowledge and spiritual freedom is on the increase. In view of such facts we feel that we ought to strengthen our corps of female laborers.

X. Work among the Greeks. It will be remembered that there are, in the Cesarea field 65,000 Greeks. With few exceptions their language is Turkish. Compared with other nationalities they are wealthy and intelligent. First invited to receive a pure gospel, their pride and self-confidence long kept them from accepting it. Now a good work is begun giving promise of a great harvest. In Zinji Derry there is a Prot. Greek congregation of 70, a community of 75 and a school of 45. The Talas congregation of 300 is about equally divided between Greeks and Armenians, and so the Com. school of 200 pupils. The Greek helper in Oorgoob writes, in Feb. "There are now 7 families that are known as Prots. and 6 more that seem nearly ready to come out. In Nigde, Karamon, Bevek, Soongoorli, Eregie, Akserai and Istefina there is some awakening among the Greeks, and one or more is known as Protestant. In the Gen. ~~Boarding~~ Station high school there are 3 Greek girls from Oorgoob, 1 from Istefina and 1 from Talas, 5 in all—

So in the training class there are five Greeks. We think the experiment of educating Greeks and Armenians together, whether in Com. schools as at Talas, or in ~~Gen. boarding schools~~ stationary schools, or in Theol. training classes is sufficiently successful to warrant a very strong deduction in its favor. We are fully ~~that~~ persuaded that this is the way to secure the highest good of both nationalities; the surest and best way to destroy that cast feeling hitherto fostered by their religious teachers even more than by the suicidal policy of the rulers. Now, when the Government is seeing its folly and trying to remedy it by bringing all the people together as Ottomans, let us strive ~~the~~ to bring them together as Christians.

XI. Messengers (Newspapers) and Book Sales.

We regard our Weekly Messenger and the Illustrated Child's Paper as very important helps in our work. Their circulation is much larger than formerly and steadily on the increase. Packages are sent to six different P. Os. viz. Cesarea, Yozgat, Nigde, Oorgoop, Nevshehir and Kirshehir. When we were driven out of Oorgoop a goodly number of these Messengers were able to make their weekly visit and the illustrated child's paper appeared monthly among the children, more than 30 copies in all, and they were very important Messengers

So these papers make their weekly visits to Kir Sehehor and Nor Sehehor though we have no helpers in these cities. When, last Nov. I called on a certain banker, one of the most influential Greeks in ~~the city~~ Nor Sehehor, he had his little boy bring his illustrated newspaper and read to me the article in that month's No. "Sokak aggi" (a street language) Those who are giving their strength to these papers ought to know that they are doing much to help on the work in all the land; they should "rejoice in hope" for they are "sowing beside all waters." We regret the change of form made at the beginning of 1877; for, though a prettier news paper it is not so convenient for binding, a thing of importance to many subscribers—

2. Book Sales. Cash received for books amounts to 22,805 piasters. Grants to the very poor were made to the amount of 4,140, showing 27,000 piasters worth of books put into homes of the people. This is a much larger quantity than in any previous year. About one half this value represents Sacred Scriptures. From this "good seed," thus sown broad-cast, we look for an abundant harvest.

XII. Famine Fund and Orphan Fund Work.

A dispensation is still given unto us to "remember the poor." Though crops have been good and provisions abundant there continues to be much suffering—

The famine left very many, of all nationalities, in all parts of our field in a state of pauperism. Lack of business and war taxes rendered it impossible for most of these to escape from their wretched condition. We have continued to do something for the most needy of all nationalities, furnishing food, clothing, seed-corn or medicine as seemed most appropriate in particular cases. Especially have we done a great deal in aiding the very poor who were sick. The amount given from Jassy since from Nov. 30/75 & Dec. 2/76, in 12 months, as reported by the Station treasurer, is 2,633 £s. or $13,165

It may be remembered that, two years ago, a plan for rendering aid to widows and orphans was discussed. In accord with the plan then recommended we have given a good deal of attention to these classes of the suffering poor. We have found some girls that were living almost like the street dogs. Three such were picked up in Sarmizza. They have been clothed, put into families and sent to school. Where I saw them in Jan. they were bright, nice looking girls. The little Jugsish boy in Koran, mentioned in Herald, Jan. 27th/75 is one of the orphans aided. This boy was the oldest of three brothers, then perhaps 8 years old. His father, driven to madness by the famine, threw the two younger into the river (Halys) but this one begged so earnestly for life that he spared him. We found a home for him in the family of an uncle, a man once

well off but left poor by the famine. The last aid given for this boy and we hope the last that may be needed was a Turkish Lira to aid the uncle in buying an ox to mate the last one left after a recent murrain. This man declares that the boy shall have a home with him till he can take care of himself and that then he may stay or go as he chooses ~~This is a Turkish boy~~

We pay, at the most, about 1 mejidea per month for aid to the support of an orphan. Usually they are provided for in the families where we find them, often with the widowed mother. It is rare that we give more than 50 or 40 piasters a month, even where there are several such children. The amount paid to some 40 widows and 100 orphans in 11 months is 182 £.T. or about $900.00 - We know that this is a very great relief to many. Through the kindness of the Central Relief Committee we hope ~~we hope~~ to continue this aid at about this rate for a year or two or even more.

<u>Conclusion</u>- With devout gratitude to the Giver of every good the writer presents this Report, covering portions of the 24 and 25 years of his missionary life. With mingled feelings of sorrow and of joy he turns, not towards his Cappadocian home, as usual, but towards the dear native land. A few words in review will be pondered -

In June, 1854, nearly 23 years ago, this station was first manned. In 1861, after 7 years, there were 2 churches with an aggregate of 74 members. Five years later the No. was 14[illegible] In 1871 there were 4 churches with 228 members; now, at the end of the 4th period of five years, there are 5 churches with 415 mem[illegible] In 1861 there were 14 native laborers, and after that, at the ends of periods of five years, each 25, 28, & 70. The average attendance at preaching exercises was, in 1861, 309; five years later 672; then 855 and for 1876 - 2,785. The number of Prots. in the field were, in 1861, 38[illegible] five years later, 700, then 1,151, and at the end of the last five 2,664. The people gave, for all benevolent purposes, in 1861, 3,629 piasters; in five years they had advanced to 11,859, then 20,0[illegible] and now 25,530. Education showed, under instruction, in 1861, a total, 172; five years later, 686, ~~and~~ so left at the end of the next five, but now 1,922. Journeying has always been regarded as a very important part of our work, and, besides the great amount of this work done by other missionaries and by native brethren, the aggregate horse back travel of the writer, from 1861 to 1865 inclusive, 5 years, was, 7,209 miles. The next five, 6,156 and from 1871 to 1875 inclusive, 10,977, and the last year 1,128, an aggregate of 25,470 miles in 15 years or an average of ~~1,692~~ 1,700 miles. The aggregate of time spent in this service, (including annual meetings), was ~~2,572~~ 2,207 days, an average of ~~164~~ 147 days each year, ~~24 days each year left than half the time~~ 16 2/5 of the time (deducting from the 16 years 401 days from leaving Lon. for Smyrna in 1865 & arrival in Smyrna in 1867 —) It is the privilege of the writer, and also of his

in all these labors,
missionary to report, almost uninterrupted health
in the time of sailing for Turkey in 1852. Thanking the
our Lord for health and strength, and for His great
blessing bestowed upon feeble efforts, we turn homewards,
feeling, if agreeable to our fellow-laborers and in
harmony with the all-wise plans of the Heavenly
Father, to return in the autumn of the present year,
and renew our life-work. And it shall be our
prayer, as it is our hope, that our next and last
campaign in this holy war, for bringing men
to submit submission unto Christ, may be our best."
In behalf of the station-

N. A. Farnsworth-

Cesarea, Feb. 27: 1877.-

Prop. fi. p 20 lin.

Report of Cesarea Station.
1877-'8.

As we close another eventful year in the history of our missionary work, we would gratefully acknowledge a kind protecting Providence, who has enabled us to continue our labors without serious embarrassment, while a cruel and bloody war has been raging upon our frontiers. By this war devastation has been carried to thousands of homes, the business interests of the country have been utterly deranged, the labors of many of our missionary brethren have been greatly hindered, and some have been exposed to imminent peril; yet, located far from the seat of war, our hindrances have been only incidental, arising from the heavy burdens of taxation and the sufferings in consequence.

Though the record we have to present is less encouraging than that of some previous years, yet, considering the condition of the country, and the many distracting influences brought to bear upon the people, we have, certainly, abundant reason to thank God and take courage.

Our missionary force has been diminished

by the absence of Mr. and Mrs. Farnsworth in America. Mr. and Mrs. Staver, also, have been absent from the Central Station six months, spending the summer in Yozgat, after their return from Annual Meeting. With the exception of the temporary illness of Mrs. Staver, the health of the station circle has been usually good, and but little time has been lost from active service.

During the year a fair amount of touring has been accomplished; a large training-class has received careful missionary superintendence, besides a regular course of instruction in O. T. History, for a period of five months; an extensive correspondence with native laborers has been conducted, and some preaching has been done in out-stations near the missionary centre. The accounts of the station have also received due attention, Mr. Staver having taken charge of the Treasury Dep't at the close of the last financial year.

In reporting the field under review, we notice, first the Churches, of which we now have six, including that at Istanos, annexed to our field during the year.

The church in Cesarea has enjoyed a

good degree of prosperity, and its influence for good, in the city, and wherever its members are located, is, we hope, constantly increasing. During the year 1877, the number of additions to its membership was 48, and since Jan 1, 1878, 27 have been received, making 75 since Jan 1, 1877. Of this number about half were residents of Cesarea, while the remainder reside at the out-stations, located at various distances, ranging from four to ninety miles from the parent church. The present number of its membership is 325, of which number about half are residents of Cesarea.

"In our last report mention was made of the fact, that this church had begun the erection of a new house of worship, with funds collected by the pastor in Scotland. That building is now completed, as also another near it, comprising both a girls' school and parsonage.

"Hitherto, all our places of worship have been built as school-houses, and are everywhere occupied both for school and public worship. This church, now erected at Cesarea, is the first in the entire field, authorized, as such, by a firman from the Porte."//

With respect to architectural proportions and grace of finish, this building surpasses anything of the kind in Cesarea. Resting upon a firm foundation, laid more than eighteen feet below the surface, it is built of hewn stone, of a dark grey color, with roof, also, of stone, comprising a series of graceful arches. These arches are supported by six pillars, each formed from a single stone, more than fourteen feet in length. The whole structure is surmounted by a graceful dome, tastefully ornamented with fresco, and lighted by a row of windows. The walls and ceiling are finished in pure white, and two rows of windows, besides those in the dome, make the building very light and cheerful. The dimensions of the structure are 72 X 42 feet, and with setees, it will seat, comfortably, about 800 persons. The other building referred to, stands upon the same building-lot, and some fifty feet from the church. It is 72 X 34 feet, and is of two stories: the first, planned for a girls' school, with large and airy rooms, containing also, a spacious and beautiful lecture room; and the second conveniently arranged to accommodate the pastor's family. This building

like the church, is thoroughly built, and all its appointments are well adapted to their several uses. This building-lot lies side by side with another on which, some years ago, the Catholics began to build a church, but were not able to finish it. Towards the expense of these buildings the church and congregation pledged 100 Lt. which is not, yet, entirely paid.

With the church in Yozgat, "to be, or not to be" has been the absorbing question, at length decided, by themselves, in the negative! Their preacher, Bar. Garabed Kulluyjian resigned his position in the early summer, accepting an invitation from the congregation in Talas, and after a temporary service in Angora, entered upon his new field, where he still labors, with much acceptance.

A few members of the church in Yozgat (and those the most reliable) while left without a preacher, after several meetings for consultation, upon the question how to rid the church of some unworthy members, came to the conclusion that they could not do it by any regular steps of church discipline, for want of a united majority, ~~and~~ considering no church better than a

church with such elements, they deliberately concluded to sign their own death-warrant, and, by vote, declared themselves no longer a church. This decision was reached, without consultation with missionaries, or native pastors, in the belief that they had the right to take such a step, though the number so acting was not more than one-third the voting members of the church.

Their hope was that, in the end, good results would be realized; that at no distant day, a new church might be organized, free from the disturbing elements which had proved the ruin of the old one. But, on consulting the missionaries, at their recent visit to Yozgat, they were shown the irregularity and the folly of the step they had taken, and were easily induced to reconsider their action, and to rescind the vote they had taken. In the Autumn Bar. Hagop Filyan, a graduate of the last class at Marsovan, began his labors with this people, and has been received with favor by them, but very little spiritual life is manifest, and the principal disturbing influences have not been removed. What course to take with such a church, is an oft-recurring and difficult ques-

-tion. The church is weak and unreliable, and frequently overpowered by evil influences from without. It has unworthy members within its fold, whose influence is pernicious, and who are not easily excluded. There is little of sympathy and union of effort in the right direction, either in the church or the community, and we look in vain for real, substantial progress of the truth. Shall we leave them to purify their ranks, and show themselves worthy of confidence, before aiding them any further; or shall we labor on, in hope, praying for the gift of 'the Holy Spirit to purify their hearts'? Here is a large congregation, with flourishing schools, and an unusually large and hopeful band of Christian women, and a flourishing city, open for the faithful preaching of the gospel. We ask for sympathy and for counsel in regard to Yozgat.

The church at Koonjussoon, near the close of the year, by a unanimous vote, and with entire cordiality, invited their pastor to return to them, after an absence of two years with the congregation at Gemerek. Harmony of feeling seems to prevail; mutual confidence has been

restored, and both pastor and people are hopeful of good results.

As previous reports have noticed, the church in Sungurlu is still without a pastor; yet its members are united and consistent, and its influence upon the surrounding communities, is salutary. Bar. Hohannes Hagopian is serving them as their preacher, and we have some hope that he may be settled as their pastor. Four persons were added to the church in 1877.

The church at Injirli continues to be a light to all around it. The pastor continues, as formerly, to make frequent tours among the villages, visiting many places where the gospel is seldom or never preached, except by himself. Every-where he is welcomed, and is frequently invited to preach in the Armenian churches. We are considering the question whether it may not be better to employ him wholly as an itinerant laborer, since he possesses superior qualifications for that work. During the last year, the pecuniary trials of this church have been specially heavy. In the autumn, while all around them abundant harvests were

gathered in, the crops of Injirli were almost a failure, in consequence of hail-storms which so frequently visit that region. Hence they were able only in part to meet their obligations to their pastor.

The church at Istanos, though only two years old, is already making its influence strongly felt. In November last, one of their own members, Bar Hairabed, a graduate in the last class at Marsovan, returned to his native place to preach the gospel. He is greatly beloved by the people; his congregation is constantly increasing, and we hope he may soon become their pastor. Most of the congregation are very poor, yet, of their own free will, they proposed to pay one Turkish £. per month, which is one-third their expense for preacher and teacher. The prospect for Istanos is, certainly, very encouraging; and we anticipate the speedy development of a large, self-reliant Christian community.

Of Regular Congregations we report 26, to all of which the gospel has been preached nearly or quite the entire year. In addition to these, students have labored, for a few months each, in five other places, with encouraging suc-

cess. The average attendance on public worship in connection with these congregations is about 2,800, showing only a slight increase during the year.

In connection with this work twenty-four laborers are employed, of whom five are ordained pastors, and eight licensed preachers.

Though our space will not allow a detailed report of each congregation, the work at Angora seems to require a few words of special notice.

In the early part of summer, a celebrated Armenian bishop named Aristachus, having given occasion for serious charges against him on the part of a portion of the Armenians of Angora, was summoned to appear before the Patriarch at Cons'ple, to answer for his conduct. On his refusing to go, a second demand was issued, the Government ordering his arrest, and transportation to the Capital, even in chains, if need be. Finding no other way of escape, he fled for refuge to the little band of believers, declaring himself a Protestant, and putting himself under the protection of Mr. Galtheral, the English Vice-Consul at Angora.

With him came also some sixty families of

Armenians, making an aggregate of nearly two hundred souls.

An appeal from Mr. G. induced us to send, at once, two able men, as teacher and preacher. A large building was rented, regular religious services were begun, and a school was opened. Thus the Protestant community in Angora became, from that time, a recognized body, with rights which others were bound to respect. It is still recognized: its rights are respected; the gospel is regularly preached, and a good school is sustained.

But we regret to report, what, indeed, was anticipated, that a movement prompted, not by religious conviction, but by political motives, does not present very encouraging spiritual results. Of the large congregation declaring themselves Protestants, but very few have identified themselves with the followers of the truth, and though the Bishop has continued to attend public worship, with more or less of regularity, he still wears his badge of office, and manifests no particular zeal for the truth. A small congregation of former Protestants are still constant ~~and~~ hopeful, and a wide door has been opened at Angora for the preaching of the gospel,

and our hope is that by faithful and persevering labor, the good seed will yet bring forth abundant fruit. The present preacher is Pastor Alexandre Pestemaljian, from the Broosa field.

Schools and Teachers. The number of common schools taught, a part, or all of the year, is forty, of which three, two in Cesarea and one in Talas, have been supported from private funds. The number of pupils instructed in these schools is about 1,800. In addition to this number, some 200 adults have been under instruction, either from private lessons, or in evening schools. This makes an aggregate of about 2,000, only about 80 more than the number reported in 176. The number of teachers employed is 45; several of whom, in the villages, act also as preachers.

These schools, almost without exception, have gained a reputation for order and thoroughness of instruction, and have, thus, won the confidence and patronage of a larger class from the non-Protestant communities. The pupils being generally required to attend public worship on the Sabbath, and having daily Bible instruction in the schools, are brought under a strong moral and religious influence, which will have an important bearing in

the formation of their character for the future.

Training-class. In our last Annual Report a training-class of 24 was reported. Of this number, three (Greeks) were sent to Marsovan, to complete their preparation for the Theological Seminary, thus securing the advantage of a competent Greek teacher. Eight have been employed in teaching during the winter, most of whom will continue their studies. Two have left their studies from a failure of health, and three have been dropped as unsuitable, leaving eight of the former class. Eight new men have joined, making sixteen properly connected with the training class for the year now reported. Of this number, seven have joined the present Junior class at Marsovan; also one young man, a Greek, who, while engaged in teaching has prepared himself for the Seminary without expense to the Board. Adding the three previously sent to Marsovan, makes eleven students from the Cesarea field, now in the Junior class of the Mission Seminary. Of these men four are Greeks. This is not only the largest class, but by far the most hopeful, as a whole, of any we have sent to Marsovan. Their average age is nearly twenty-one years.

In the Department properly belonging to the Woman's Board, we report:

1. Seven Bible Readers: two in Cesarea, two in Yozgat, and one each in Talas, Everek and Nigdé. These all report more work than they can do. They find great readiness to listen to the truth, and very little of opposition. By their constant labors much good seed is sown, which will, in due time, produce a precious harvest.

2. Separate Girls' Schools in Cesarea, Talas, Nigdé, Yozgat, Sara-Hanza, and Generek. These schools are, also, a power for good, and public opinion in regard to the education of girls is fast undergoing an entire change.

3. The Station High School for Girls, at Talas. It is now four years since this school was organized on its present system, and we are glad to report that it has proved all that its most sanguine friends could anticipate.

No. 3. During this period, the whole number connected with the school is sixty-three. The number present during the year now reported is fifty-five, of which forty-four are, at this writing, members of the school. During the winter ten have been engaged in teaching, in nine dif-

ferent places. Most of these return to the school this Spring, for another term of study. The influence of these teachers in their several fields has been most gratifying.

"In addition to their school work, they conduct women's prayer-meetings, give regular Bible instruction, visit from house to house, teaching the women to read, and everywhere exerting a very direct and positive influence for good. These teachers, without an exception, have proved faithful to their trust, and secured the love and confidence of those for whom they have labored.

"The same is true of a class of five, who were employed in teaching during the winter of 1876-'7. These last-mentioned, by their progress in study, and in general development during the present year, have proved the very great advantage of their season of discipline.

"It is the plan of the school, with regard to the more advanced classes, to alternate seasons of study with seasons of labor, hoping thus to develope an independence and maturity of character, which an unbroken course of study would fail to secure.

"The location of the school, within moderate distance of a large number of towns in every direction, - and those towns easy of access, and already open to labor, - furnishes the very best facilities for the prosecution of this plan.

The progress of public opinion in regard to the education of girls is seen in the fact, that while, four years ago, we were obliged to make the most persevering effort to secure even a half a dozen suitable girls for the school, now the number of urgent applications is far in excess of the number we are able to receive.

"We are glad to report an evident divine blessing attending this school, from the first. Of the fifty-five pupils connected with the school at some time during the year, twenty-six have been received as members of the church, furnishing good evidence of a change of heart. Several others also, exhibit encouraging signs of piety.

"Thus far, the entire instruction of these girls is given in connection with the public schools, thus securing a great economy in the

matter of expense for teachers, while it adds much to the character of the public school. The most advanced class have already finished Arithmetic, Geography, and Armenian Grammar, and have begun Physiology. They have taken a systematic and thorough course of Bible lessons, comprising the whole historic part of the Old Testament, the four Gospels, and the Acts of the Apostles, and a recent examination showed a most praiseworthy familiarity with all the studies they had followed.

The expense for board, for each girl, during the last year, has been about four Turkish pounds. Besides an appropriation from the Board, the expenses of several have been paid from private sources.

It is but just to remark, that the present prosperity of the school is owing, largely, to the very efficient superintendence of Miss Glosson, than whom few persons could be better qualified for, or more thoroughly devoted to, their work.

Self-Support.

In the direction of self-support, we are unable to report very encouraging progress. Be-

fore the famine our congregations were doing well in this regard, and we had strong hope that, in the near future, the burdens of the Board would be very materially lessened. But the losses of the famine, and the crushing burdens of the war, have reduced many in our congregations to absolute want, have rendered many others unable to give, as before, while some are furnished with an excuse which they are not slow to plead. Especially during the past year, the constantly recurring demands of the Government for aid to carry on the war, in addition to all other regular taxes: the general prostration of business, and the great advance in the piastre value of most of the necessaries of life, while the price of labor (in piastres) is no more, but rather less than before, are potent reasons why a congregation always poor, should not largely increase their contributions for religious purposes.

The contributions of 1877, were about 200 £, or some fifty £ less than in 1876. This sum is about per-cent of the whole amount expended for Native Agency and Education.

The amount pledged for 1878 is about the same as that contributed last year. All the regular congregations except three, and those very small, pay something for the support of their own institutions.

Let the politics of the country become settled, the extra burdens removed, and business affairs return to their normal condition, and we may anticipate rapid improvement in this important particular.

Touring has always been regarded as one of the most important branches of our work. It is a laborious and often dangerous service, but, faithfully performed, will not fail of the best results. During the period now reported, the amount of touring accomplished has been equal to the time of one missionary 120 days, and of a missionary lady 66 days.

A single visit to all of our out-stations, by the nearest routes of travel, requires a journey of more than 700 miles. With the exception of two of the most distant out-stations, all have been visited twice, twelve have received three visits each, and several nearer places have been visited four or five times. Notwithstanding the disturbed

condition of the country, we have traveled freely and without embarrassment, as at other times.

Though armed with a firman, we almost never showed it; and only in a single instance did we take a zabtieh (police-man), and then not because we had need of a guard, but a guide through an unfamiliar territory. But he proved of no service in either capacity; for he had no ammunition, and didn't know the road!

Newspapers. We regret to report that the number of copies of our Turkish and Armenian newspapers, taken this year, is less than that of 1877. This falling off is owing, generally, to one or more of the following reasons:

1. The increased piastre value of the medjidieh, which ranges from forty to sixty piastres in different localities. 2. The change of form, from an eight-page sheet, convenient for binding, to the present four-page sheet, this change having caused a very general dissatisfaction.

The Sale of Books has been small, for while the real desire to procure copies of the Scriptures and other books has rather increased than

diminished, the advanced price is, with many, an insurmountable barrier.

This may be well understood by considering the price of labor as compared with the price of books.

A day-laborer who would procure a five-piastre reading-book for his child, must in many cases, pay the earnings of three days' work. This being the case, it is not strange, that some of our schools suffer much for want of books which the people are unable to purchase.

We are happy to believe that our relations with our native fellow-laborers are entirely cordial, and, without exception, free from any unpleasant friction. This we attribute, in no small degree, to the constant care exercised in the matter of correspondence, our aim being, to give every letter a prompt and careful answer. This care on the part of the missionary secures from the laborer a more frequent, as well as a more unembarrassed ~~conviction~~ communication of facts, opinions, and aims, hopes and fears, concerning his work, thus establishing a more lively sympathy between them, saving unpleasant misunderstandings, and leading to hearty coöperation,

without which little good will be accomplished. This, together with much and faithful touring, is an essential element of success in any mission-field.

On the 19th of April, we were permitted to welcome back to our station our loved and veteran associates Dr and Mrs Farnsworth after an absence of nearly thirteen months. We trust they have returned refreshed in health and in heart for another campaign. May they, with their associates in this eventful period of their missionary life, witness glorious results from their labors and be sustained and guided in their trials.

It now falls our turn to take a furlough, and we anticipate with pleasure a season of needed rest.

We are thankful for any measure of success in the work entrusted to us. We are thankful for the sympathy, forbearance and coöperation of missionary associates in station and in mission circles.

Though we leave them for a time, our hearts shall be with them in their work, and our prayers shall ascend for their wel-

fare and success. The future is in God's hands. For all that future we would humbly wait his will.

In behalf of the station

Respectfully Submitted.

L. Bartlett

Cesarea Station

~~For Mission House~~

Recd July 26
Boston

Ann. Meeting of W. T. Nilson

1877-8

Ann. 3/1-5 ~~14~~ 17

300 p.

Pay Roll of Cesarea Station - 1876

Name of Laborer	Native Agency - Religious	Wages.	By Prop'ty	By Board	Education - Teachers	Wages.	By Prop'ty	By Board	Total No. of Laborers	Name of Stn.
Rev. Sirpuh Yakobian	1	660	660							
Mikis Yenovkian					1	330				
Hadji Krikor					1	100	77	553		
Hripsima Injakalian					1	125				
Apostol Margarian					1	75				
Miscellaneous Expenses		55	55			200	200			
Aldendu Bible Reader	1	198		198						
Ohar " "	1	150		150						
	3	1063	715	348	4	830	277	553	7	Cesarea.
Arabet Kulundjian	1	396	198	198						
Arabet Yonsonjian					1	250		250		
Vartan Ningedjian					1	105		105		
Anna Bedrosian	1	105		105						
Miscellaneous Expenses		44	44			100	100			
	2	545	232	303	2	455	100	355	4	Yozgat.
Alexander					1	100	25	75	1	Moonjasoon
Yohanna Ulagopian	1	300	140	160						
Anna Yeghiayian					1	60	30	30		
	1	300	140	160	1	60	30	30	2	Soongonli.
Krikor Bagosian	1	396	100	296						
Mikial - Moonjasonli					1	100	25	75		
Williams Bogagyan					1	100	10	90		
Ohan Bible Reader	1	40		40						
	2	436	100	346	2	200	35	165	4	Gemerek.

Pay Roll of Cep. Stn. Continued - 1876

Name of Laborer	Native Agency - Helpers	Native Agency - Wages	Native Agency - By People	Native Agency - By Board	Education - Teachers	Education - Wages	Education - By People	Education - By Board	Total of Laborers	Name of Out-Station
Karoothun Gillian	1	175	50	125					1	Chomer
Garabet Sarkisian	1	275	100	175						
Nazaar Mardidjian					1	250	25	225		
Mariam Palangeyan	1	100		100						
	2	375	100	275	1	250	25	225	3	Nigde
Karoothun Abagyan	1	300	50	250						
Hagope Bozadian					1	100	25	75		
	1	300	50	250	1	100	25	75	2	Arsan
Rev. Yeghia Jarchemian	1	300	150	150						
Abadis Kiorkian	1	235		235						
Zmurut Kelledjian					1	100	50	50		
Simé(?) Garabetian					1	25	25			
	2	535	150	385	2	125	75	50	4	Injili
Sema Sarkisian					1	150		150	Boarding school	
Anna, Moorjasonli					1	125		125		
Board of 10 girls -						776	116	660		
Dr. Sené, Bible Reader	1	75		75						
Annaria -					1	120	30	90		
Vasil					1	80	20	60		
Garabet Kirkorian					1	50	12½	37½		
	1	75		75	5	1,301	178½	1,122½	6	Yalas
Hagope Koomrian	1	330	50	280						
Yagof, Yalashu					1	200	100	100		
Miscellaneous Expenses						42	21	21		
	1	330	50	280	1	242	121	121	2	Zimijed

Pay Roll continued Ces. Station 1876

Name of Laborer	Native Agency Helper	Native Agency Wages	Native Agency By Prepd.	Native Agency By Board	Education Teacher	Education Wages	Education By Prepd.	Education By Board	Total Labors	Name of Out Station
Joseph Dalgrian	1	250	25	225						
Wm Dalgrian					1	50	25	25		
	1	250	25	225	1	50	25	25	2	Rossdigin
Geo Gillian	1	264	25	239					1	Injima
Simon Challian	1	396		396						
Serani Sefarian					1	100	25	75		
	1	396		396	1	100	25	75	2	Everek
Hagop Sekerian	1	100	20	80					1	Boorhan
Abraham Avagian	1	235		235						
Jn. Manook					1	100	50	50		
Jerma, Bible Reader	1	30	30							
	2	265	30	235	1	100	50	50	3	Chakmak
Karapet Bagarian	1	175	50	125					1	Baghaglian
Hagop Gardemian	1	125	25	100					1	Mager Oglan
Jn. Kirvark					1	60		60	1	Karraghat
Bartis Gardian Jn. Sefian (?)					1	~~40~~ 30	10	~~30~~ 30	1	Sarru Hangala
Jeffanase	1	235		235					1	Karaman
Haranase					1	50	25	25	1	Alanja
Karapet Mayseran	1	396		396					1	Great Hellen
Summary 23 places	26	6,340	1,762	4,578	26	4,063	1,026½	3,036½	52	
Subscriptions				6,775				3,448		
Ed. Monthly,				2,197				41.1½		
Men out-stations	Dondik, Sarai Reg, Bor, Mgnub, Arvosketen, Germir, Azizian Sahaatlu, Keller and Yomendja = 10, making 33 and 1 to be continued.									

To 1876. W.
Cesarea Div. 14. 1876.

ANNUAL TABULAR VIEW, No. I., FOR THE YEAR 1878

☞ *To be sent to the Missionary House as soon as possible after the close of the year.* ☜

Name of the Mission, W. F. M. Cesarea Station

STATIONS AND OUT-STATIONS. ☞ Give the Stations in their order, and then the Out-Stations, showing on what Stations these are dependent.	LABORERS EMPLOYED. American. Missionaries.	Physicians not ordained.	Other Male Assistants.	Females.	Totals.	Native. Pastors.	Licensed Preachers.	School Teachers.	Other Helpers.	Totals.	CHURCHES AND CONGREGATIONS. No. of Churches.	Rec'd on Profession of Faith this year.	Rec'd on Certificate f'm other Churches.	Dismissed.	Died.	Excommunicated.	No. of Female Members.	Total Members.	No. of Members from the first.	Preaching Places.	Average Sabbath Congregations.	No. of Sabbath Schools.	Scholars in Sabbath Schools.
Cesarea	3			4	7	1		6	2	9	1	43		2	2		179	356		1	600	1	480
Out-Stations																							
Yozgat							1	3	1	5	1	5	1				36	65		1	260	1	180
Monjasoon						1		1		2	1	3			3		14	26		1	100	1	70
Soongoorlu							1	1		2	1	2				2	5	13		1	50	1	40
Injirli						1		1	1	3	1	7	2		2		16	76		1	90	1	90
Istanose							1	1		2	1	17			1		10	24		1	250	1	155
Gemerek							1	2		3										1	170	1	111
Talas							1	4	1	6										1	300	1	200
Chakmak								1	1	2										1	130	1	120
Nigdé							1	3	1	5										1	75	1	60
Chomakli						1		1		2										1	70	1	70
Alenja								1		1										1	80	1	80
Zinjir Déré								1	1	2										1	80	1	60
Roondigin								1	1	2										1	70	1	60
Sarn Vamza								1	1	2										1	70	1	50
Everek							1	1		2										1	70	1	60
Dendil									1	1										1	40	1	25
Ak Sarai								1	1	2										1	70	1	40
Boorhan								1		1										1	50	1	40
Urgup								1	1	2										1	40	1	15
Angora							1	1		2										1	20	1	15
Chetter																				1	35	1	20
Bore							1	1		2										1	25	1	15
Magar Oglou								1		1										1	20	1	10
Ghyime									1	1										1	20	1	15
Konia																				1	25	1	20
Kir Schehr								1		1										1	15	1	15
Azizia								1		1										1	30	1	20
Total	3			4	7	4	9	37	14	65	6	77	3	2	8	2	260	560		28	2,855	28	2,156

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ANNUAL TABULAR VIEW, No. II., FOR THE YEAR 1878

☞ *To be sent to the Missionary House as soon as possible after the close of the year.* ☜

Name of the Mission, W. I. M. — Cesarea Station —

STATIONS AND OUT-STATIONS. ☞ Give the Stations and Out-Stations in the same order as in No. 1.	CIVIL COMMUNITY. Number of Males.	No. of Tax-Payers.	Whole No. registered as Protestants.	PECUNIARY CONTRIBUTIONS. Civil Head.	Pastors' Salaries.	Education.	General Benevolence.	EDUCATION. Theological or other High Schools.	Pupils in do.	Girls' Boarding-Schools.	Pupils in do.	Common Schools	Male Pupils in do.	Female Pupils in do.	Total Pupils in do.	Pupils in Station—Theological Classes.	Other adults receiving Instruction.	Whole No. of Pupils.
Cesarea	250	125	508		6,400	1,600	2,600					6	163	47	210	15	50	275
Out-Stations																		
Yozgat	117	51	243			1,480	1,400					3	105	32	137		40	177
Moonjasoon	56	27	104		700	100	350					1	23	19	42			42
Soongourlu	52	33	97		450	300	400					1	25	45	70			70
Injili	76	31	147		250	60	80					1	25	35	60		2	62
Istanase	90	45	246		1,000	450	1,810					1	45	20	65			65
Gimerek	157	78	262		700	100	55					2	52	34	86		16	102
Talas	87	44	169		1,200	150	550			1	40	4	100	90	190		10	240
Chakmak	94	37	154		60	80	40					1	20	20	40		14	54
Nigdé	67	37	126		642	300	200					3	24	34	58		2	60
Chomakli	58	27	122		400	50	60					1	27	18	45			45
Alenja	65	26	100		250	40	100					1	25	15	40		5	45
Zinjir Déré	55	26	97		480	40	1,040					1	20	29	49			49
Roomdigin	51	26	94			15						1	55	25	80			80
Sarru Kamza	51	21	90			200	500					1	21	13	34			34
Everek	35	17	63		200	100	100					1	26	24	50		4	54
Dindil	36	17	62		1	100	110					1	50	10	60			60
Ak Sarai	33	24	57		280	120	50					1	26	4	30		5	35
Boorhan	25	15	48			100						1	30	15	45			45
Ugnp.	17	9	33				1,500					1	15	15	30			30
Angora	19	16	30			250	200					1	25	15	40			40
Chelter	14	7	26															
Bore	14	8	26			200						1	5	6	11		3	14
Magar Oglos	12	6	23				40					1	25	5	30			30
Injme	19	8	30									1	10		10			10
Konia	13	8	21															
Boghazlian	16	11	21															
Sahaatlu	5	3	14															
Yashlu Grchit	7	3	13															
Chiftlik	1	1	5															
Kri Scheh	2	2	3									1	25	5	30			30
Azizia	5	5	7									1	21	10	31			31
Total	1,599	794	3,041		13,012	5,485	11,335			1	40	39	1,034	600	1,634	15	151	1,785

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ANNUAL TABULAR VIEW, No. II.

☞ FORM FOR THE MISSIONS IN THE TURKISH EMPIRE.

PRINTING.	
Number of volumes printed during the year,	
Number of tracts printed during the year,	
Whole number of pages printed during the year,	
Number of pages in native language printed during the year,	
Pages of Scripture,	
Copies of Scripture,	
Pages of tracts,	
Whole cost of printing during the year,	
Charge to American Bible Society,	
Charge to British and Foreign Bible Society,	
Charge to American Tract Society, New York,	
Charge to American Tract Society, Boston,	
Charge to London Tract Society,	
Charge to American Board of Commissioners for Foreign Missions,	
Whole number of copies from the beginning,	
Whole number of pages from the beginning,	
BOOKS AND TRACTS.	
Volumes of Scripture distributed during the year,	
Other books and tracts distributed during the year,	
Books and tracts now on hand,	

Recd May 5 1879

Report of the Cesarea Station for the year 1878 and 1879.

The geographical centre of the Cesarea field as now constituted is near the town Kir Schehr. Take a map of Asia Minor and open your dividers so as to draw a circle with a radius representing on your map 120 English miles. Setting one foot of your dividers at Kir Schehr, draw a circle with this radius. Your circle passes very near Konia on the S.W. and very near Gemerek and Azizia on the East. It passes a little further N.W. beyond Islanose and Changora than our field extends, but it also falls somewhat short of Karaman ~~and~~ or Larenda on the South. This circle does not really encroach upon any other station since it runs a little to the S.W. of Zilla of the Marsovan field – the point where it approaches nearest to any of our neighbours.

It encloses nearly all of ancient Cappadocia and large portions of Pontus, Galatia and Lycaonia the area being 46,439 sqr miles. This would make five states each covering 7,800 square miles – the size of the state of Massachusetts, and 5/6 of another state of the same size. Or – to take another illustration – it is a

territory one and one half times as large as Scotland (30,695 miles) or nearly as large as the whole of England (50,933 sq. mi.). Or — using yet another comparison, the whole of Palestine as given by later surveys is about 12,000 sq. miles. This includes the territory on both sides of the Jordan. Thus we have a field about four times as large as the Holy Land.

This whole land is a moral desert. Some progress has been made in exploring these wilds, and here and there a little patch has been brought under cultivation. The object of the present report is to show what progress has been made in this great work the last twelve months.

In the economy of Grace no less than in that of Nature there is always some fitting proportion between means and ends: results are largely in proportion to means used. The redemption of a world was so vast a result that it required the death of the Son of God to accomplish it.

The means used, by the American Board to whom has been committed the ~~cultivation~~ recovery of this mighty desert, are naturally divided into pecuniary aid and the agency employed by that aid.

The amount of money expended on this field in the year 1878 was 2,187 £. T., or about $11,000. This was supplemented by an aggregate of about $1,500 (1,491) by the people, making a total of a little less than $12,500 to be used in all the departments of the evangelistic work. We do not suppose that the Apostle Paul ever used anything like this amount of money in his missionary work in a single year. No church edifices were built, no books printed in his day; nor were any schools established whether common boarding or training schools. Wisely or unwisely we now use many agencies unknown in his day and the sum of $12,500 seems very small when the work to be done is considered.

The agency supported by this money is three missionary families and one single female missionary, four pastors, nine licensed preachers, four Bible readers, thirty seven school teachers, and ten other helpers, who though not recognized as preachers, conduct services on the Sabbath.

Thus we have an aggregate of 7 Americans, viz. 3 males and 4 females and of 64 natives viz. 39 males and 25 females. The work accomplished by this band is as follows —

Cesarea. In the city of Cesarea, first occupied as a station 25 years ago, the work has been, as for the last ten years largely in the hands of the church and pastor. The fine church building alluded to in the report of last year was dedicated and first occupied Sept. 29th. This was a very delightful occasion. the great day of a very pleasant meeting of the Central Evangelical Union. From that time the Sab. congregation has been about 600. There have been frequent additions to the church, the aggregate for the statistical year being 43. The church now numbers (Dec 1878) 177 male and 179 female members - total 356. It must be remembered however that a very large number of these reside in Talas, Gemerek, Chomakli, Nigde and other out-stations. There are 148 members residing in the city, of whom 62 are males and 86 female.

A very fine parsonage and girls school-house was built with the church. The parsonage was occupied by the pastor's family early in the season and the school removed to its new and very nice home in Sept. This school has as yet, but one teacher, a superior girl, a graduate of the Fem. Sem. at Marsovan. Beginning with 16 ~~girls~~ she has now ~~about~~ ~~40~~ 30 pupils.

The former building, which served us so well for more than 20 years as a place of worship, is occupied as before by the boys' school. It has a most admirable instructor whose influence in teaching others to become practical teachers is invaluable. We find some difficulty in combining his department of the boys school with the Station Class, and this difficulty will be yet greater when we have two classes in the preparatory course, and a much larger number of students, as we anticipate the coming Autumn. Six teachers have been employed during the year, two paid ~~by the people, two by the Board and two~~ by private funds. The number of pupils reported is 163 boys & 47 girls. Besides these 50 women have been taught in their own houses. The schools are making good progress in the direction of self-support, tuition being required of all the pupils, varying from 4 to ~~49~~ 8 piastres a month.

The amount raised is about 20 £. To be self-supporting, it must be about 25 £.

This does not include the salary of the teacher of the Station class & High School. One Bible reader has been supported by the Board thro' the year and a part of the year, two. This department of the work continues to prosper.

tion Class. From Oct. to Mar. the Station Class was in session under the supervision and instruction of Mr. and Mrs. Staver. Their most efficient efforts were given to English. The class numbered 14, all but two having been members of the class of the previous year. ~~These~~ Two ~~were~~ are Greeks, and ~~they~~ these went to Marzovan in the spring to avail themselves of the opportunities there enjoyed for learning Greek. All the others went out in March and are occupying important posts as teachers, 7 of them taking the places of students that were obliged to return to the Theological Seminary. They are doing efficient and very important service. Besides these 14 there were in the station class three who studied at their own expense, two of them fitting for Aintab College.

The pastor feels that while it is to be regretted that so little of missionary influence has been exerted here of late — no missionary having resided in Cesarea during the last two years — still the work is peculiarly encouraging. The one thing needed is a mighty out-pouring of the Spirit of God.

gat. In size as well as in age our first out-station is Yozgat. Bad as its reputation has been in previous years it has done very well thro' the year. The preacher has worked on steadily and

very acceptably and his labors have borne good fruit. Five persons have been added to the church on confession of faith, making the present membership 65, 29 of whom are males and 36 females. The average congregation is reported at 260; and the Sunday School at 180. They report 3 schools, with 105 boys and 32 girls, and 40 women taught in their own houses. Two women have divided the work of one Bible reader between them, and have found everywhere, among all classes of the people, open doors and listening ears. We felt that the 2½£. per month provided by the estimates as approved last year was not enough for the support of the preacher here, and when we recommended that the people add ½£. to the amount that was required of them they very cheerfully acceded to our request. They are recovering from the effects of the fire and famine, and this year readily made subscriptions amounting to $120.00 (120. mex.) While we can only "rejoice with trembling" we do hope that Tozgat has passed the days of youthful follies and is entering upon a career of noble manhood.

Though the youngest of our churches and in membership the smallest with one exception, yet in point of efficiency almost the first is

Gatarose. This is the most distant of our out-stations, being about 190 miles from Cesarea. But their love and zeal are such that we are attracted to them very strongly, the old law which may, to some extent, be true in the moral world, that the force of attraction is in inverse ratio to the square of the distance, not holding in this case. Their preacher, for whom they waited so patiently during all the years of his studying, returned to them in the fall of 1877, and they seem very happy in each other. During the year 17 were admitted to the church, which now numbers 24, of whom 10 are females. The average congregation is reported as 250, and the Sunday School 155. At the time of a visit of one of the missionaries in Dec. the church committee with his approbation raised the preacher's salary from 2½£ to 3£ per month, they assuming one half from the beginning of the year. They have assumed the entire support of their school teacher on condition that we send and support a second more competent and much-needed teacher. This we have done. They report 65 pupils.

Injirli is recovering from the effects of the famine more slowly than almost any other place. Successive years of comparatively poor crops is the reason for this. This tells very severely

on their efforts at self-support. Their contributions, all told, amounted in the year to only about $20.00 (390 Rs.) With the exception of this one thing the work is encouraging. They report a Protestant community of 147; a school of 60, of whom 35 are girls; and a congregation of 90. During the year 7 were admitted to the church; their present membership is 76, of whom 40 are resident members, while the other 36 live in Alenja and neighboring villages.

Kasoon. The church in Moongasoon grows slowly in numbers and in efficiency. Death removed one of its most efficient members (Atamian Garabet) early in the year. The pastor is severely tried with two members; tho' most able to give and quite influential in the community they do not do as much for the support of the Gospel as he thinks they ought to do. With this exception the brethren here give liberally, yet they fall very far behind the needed one half of the pastor's salary, raising but $8 & T. Three were admitted to the church in the year, making its present membership 26, 12 males and 14 females. The average congregation is reported at 100; the Sunday School at 70; and the day school at 42.

Yorlu. The last, least, and least hopeful of

goorlu. Our six churches is Soongoorlu. The preacher who
inned. was with them from the autumn of 1877 failed, and has been removed to another field. Their pastor returned to renew his labors with them in Jan. of this year. Some of the members of the church who had been very warm partizans of the preacher gave him a cold reception. We wait with anxiety the results of his labors. Two persons were received to the church in the year and two excommunicated, leaving the present membership 13 as before. The congregation is reported as 50, and the number of pupils in school as 70.

mation To sum up the work and condition of the six
reches. churches, 4 of them at the writing of this report are enjoying the labors of pastors, and one of the others has invited its preacher to become pastor. The remaining one has ~~invited~~ an efficient preacher and is prospering under his labors. There were admitted to these churches in the year an aggregate of 77 members by profession: three more were admitted by letter; two were dismissed; 8 died; and two were excommunicated, leaving a total membership of 560, — 300 males and 260 females. and the people have made such progress that the can no longer teach them properly. It is very desirable that he be succeeded immediately by a strong well educated man.

Out-stations.

h. Gemerek, tho' not able to conform to the rule necessary to the organization of a church, shows a larger Protestant Community than any place in the field except Bezarea; the aggregate is 262, 19 more than Yozgat, and 16 more than Sivas. The people generally are very poor, but they are slow in learning to bear their own burdens even according to their ability. They are, however, making progress. This year they raise the 8£. required of them as by our estimates of the last meeting, and that cheerfully. They have also done well in providing for the expenses of the schools and chapel. Twenty-eight members of the Bezarea church reside here: five others have been approved but not formally admitted. The Sunday Congregation is reported at 170, tho' at a late visit it was more than 300. Their two schools have 52 boys and 34 girls; and 16 women have received instruction, making 102 pupils. The preacher who has labored here almost uninterruptedly for more than 15 years and under whom the whole of this wonderful work of reformation has been developed is an uneducated man, and the people have made such progress that he can no longer teach them properly. It is very desirable that he be succeeded immediately by a strong well-educated man.

Talas. Tho' the city of Cesarea gives name to the station and it is regarded as the residence of the missionaries their home is really at Talas, four miles S. E. of Cesarea. This is a fine town of some 12,000 inhabitants, viz. 5,000 Armenians; 4,000 Greeks; and 3,000 Turks. The lower parts of the town are 300 ft. higher than the city of Cesarea, and the highest portions nearly 300 ft. more, giving it a vast advantage over the city in point of health as well as in beauty of situation. Missionaries first went there to reside in 1868. The work was then small and very imperfectly organized. Now it reports a Protestant community of 169, of whom 44 are adult males. Their contributions the last year were $95.00 (1,900 Pies.). This makes them the fourth in point of giving in our field; Cesarea being the first (10,600 Pies.); Intanase the second (3,260.); and Yozgat the third (2,880). It reports a congregation of 300, 40 more than any other place except Cesarea. It reports 4 schools, with an aggregate of 100 male and 90 female pupils. There reside here 77 members of the Cesarea church, viz. 35 males and 42 females. The town enjoys the labors of a faithful, earnest preacher, and also of our best Bible reader. Tho' Talas is the home of the missionaries it is their point of departure rather than the place of their labors.

Here is our station High School for Girls. This is proving one of the most efficient and satisfactory agencies in the evangelistic work. During the year it has had 50 pupils. Twenty have been out to teach for longer or for shorter periods. Nine are still out and we know that some of them are doing good service. One of our smallest, best, and brightest girls went last fall to her own home, Roomdigin, to teach, and at a late visit we found her doing good work, with 45 pupils. The people are loud in her praises and wonder that one of their girls can be what she is, or do what they see her do.

Hymen has made very heavy drafts upon the school in the year, having carried off the whole bevy of teachers and several scholars, 8 in all. The preacher at Bare married one of the teachers, and one of the pupils is now the wife of the helper in Dendil. But despite all such drafts the school does not lack efficient teachers or worthy pupils. At this writing it numbers 26, and a new class is about to be received. The influence of this school on all parts of our field is very strong and very good, and Miss Blackson, who gives largely of her time and strength to its oversight has in this a rich reward.

n Out-stations. Time ~~does~~ will not allow ~~me~~ no to speak particularly of each one of the remaining out-stations. The whole list includes 31, leaving 24 that must remain unnoticed.

nization Educational and Work. Of the 32 places named in the tabular view 31 have had schools, tho' 4 of them for a short time only and from these no returns are made. The number of teachers is 39, viz. 18 males (including 2 who are reported under the head of "Other Helpers") and 21 females. In all the schools there are 600 girls and 1,034 boys. 28 congregations are reported with an average attendance of 2,855. The aggregate contributions of these congregations are; for preaching 13,012 Pres. ($650.00); for education 5,485 ($274.50); and for general benevolence 11,335 ($566.50), an amount somewhat larger than ever before. The whole amount spent for native agency was 78,772 Pres., of which the people paid 13,012, or 16½ %; and for education 48,535 Pres., of which the people paid 5,485, or 11½ %.

s. The work of touring, both in the older and more cultivated parts of the field and in exploring the newer portions has been prosecuted with some energy, and somewhat imprudently, as we saw when it was too late to profit by the knowledge. Mr. Bartlett did a good amount of that work in

the early part of the year as shown by the last report.
d. Mr. Staver made a trip to Urgub, Vigde, Bore, &c after dismissing the station class in March.
Apr. 19th, 1878 the Farnsworths arrived in Talas after an absence of nearly 13 months on a visit to the home land. They were in excellent health and spirits, and did not know how much three months of travel had wearied them. Eighteen days after their arrival Mr. and Mrs. Bartlett left for Annual Meeting and the United States, and the same day Mr. Farnsworth commenced touring. After an absence of 9 days he returned, and May 23rd started out again, accompanied by Mrs. Farnsworth. She was Providentially compelled to return the second day, leaving him to make the trip of 12 days alone. Returning June 3rd, they started out again on the 7th for a trip of 50 days to Urgub, Vigdi, Ak Sarai, Angora, Istanaz, Soongoolu and Yozgat, a distance of 552 miles. The necessity of this trip seemed very great, and they overestimated their strength. Both were somewhat unwell before reaching home, July 26th, and Mrs. F. has not yet regained her former vigor. Oct. 2nd Mr. F. renewed this work and from that time until Jan. 9th he was absent 92 of the 100 days. Then taking two months to

rest; to gather up the ends of neglected work, and to renew the acquaintance of his family he started out again Mar. 13th for a trip of 20 days to Enerek, Azizia, Gemerek, Dendil, Roomdigin, &c. Remaining at home 13 days, in part to make preparation for the Annual Meeting, he started again for a trip to the northern portions of the field. Of the 375 days from their arrival in Tokat to the time of starting for Annual Meeting he was absent 203 days.

It has afforded the writer great pleasure to visit "the regions of Galatia" (Acts 16:6); to spend some time in Iconium and to do something for the reviving of a pure Christianity in that city where Barnabas and Paul labored so much; to follow the track over which they must have fled "when there was an assault made ~~upon~~ both of the Gentiles and also of the Jews with their rulers to use them despitefully and to stone them" (Acts 14:5); and especially is he pleased with the hope that he has found the true location of both Lystra & Derbe.

The nature and importance of this work of touring may be inferred from a summary of the work accomplished in a journey of 20 days (Mar. 13th to Apr. 1st) to the S. E. and E. portions of the field. Out-stations visited 9; schools examined 10, with

an aggregate of 333 pupils. These 9 congregations average an aggregate of 735. Found 6 candidates for the girl's school in Talas, 4 of whom will pay their own expenses: took the names of 22 candidates for the next station class, fine young men, most of them pretty well advanced in their studies: their ages average about 17 years. Everywhere had many and deeply interested listeners to the Word.

With devout gratitude would we acknowledge the goodness of the God of Missions, and His care for us in our low estate. For the last two years one third of the working missionary force has been absent yet the work has been prosecuted with some success, the last year the care of the Treasury and Station Class falling to Mr. Staver and the touring and oversight of the out-stations to Mr. Farnsworth. We now look for an early reunion of our missionary band.

Death has not been permitted to invade our circle and we trust that where health has been impaired there will soon be a good degree of vigor.

The sending of Mr. and Mrs. Fowle to us, temporarily, was ordered in very great mercy and only He that knoweth the "secret things" can tell how important their influence has been. May he whose we all are and whom we wish to serve, and who has infinite wisdom and is Lord of the whole harvest direct-

in regard to their permanent location.

Conclusion. In conclusion, this is the work attempted and such is the result of cultivation in this vast field with its 2,500,000 or more of perishing souls. Here and there a little patch has been broken up and some seed has been sown. The fruit produced shows a generous soil. The amount expended in the year is about one third as much as the rental of the seats in a certain Church in Brooklyn.

The Sacred Scriptures, and other religious books, school books, and our excellent newspapers, both weekly and monthly are increasingly important and efficient in this work.

One of the most encouraging features of the work is the prospect of an efficient native agency. Sixteen members of the Theological Seminary at Marsovan are from the Bezared field and seventeen more are in preparation for the next class.

There will be, undoubtedly, more than twice that number of applicants for the next station class. We believe this indicates a Divine purpose to bring this field under cultivation.

We have en

sion deavored to be faithful but the work done is
and.
small compared with what ought to be done. The native correspondence, carried on largely by the ladies of the station the past year, might be enlarged very much and be more efficient in giving harmony and vigor to the work. The correspondence with branches of the Woman's Board, Sunday Schools, and local societies, carried on by Mrs. Staner the past year and much more efficiently than ever before, might be enlarged four-fold, and help on the work of evangelization throughout the world. The work in connection with educating the native agency might be doubled. The little done at touring has borne fruit that warrants a great enlargement of that branch of the work. A good system of colportage under wise supervision would bear much fruit. Shall the station be strengthened that we may work the field much more efficiently? Or shall the field be divided into four grand stations with their respective centres at Cesarea, Yozgat, Angora and Kawa? We believe the most economical method to be one thoroughly-manned station. While the working centre would be one a missionary family might reside at

Station continued. Yozgat, Angora, or Konia — one or all of these — a part of the time with every prospect of being very usefully employed. Three well men can do a great amount of work, and one in looking at the report even may think the field is very respectably supplied with missionaries, but there is enough and more than enough for four or five such men to do.

We would render thanksgiving for the results of the feeble efforts of 25 years. These all urge us on to greater things. All the signs of the times are in our favor. The moral convictions of the people are with us as never before. All the political changes, too, are helping on the work of Evangelization. The Lord enable us, in this field and in all fields, to sow bountifully that we may "reap also bountifully."

In behalf of the station,

W. A. Farnsworth

Talas, April 26th, 1879.

— Annual Report of Cesarea Station —

1879-80

The year now reported has brought some trial to some of our mission circle. In the Spring of '79. Mrs Stanen, by an accident, contracted a lameness, so serious, that, up to the time of her complete prostration, in August, she was unable to walk at all, without assistance. From that time, her severe & protracted illness, with its fluctuations of hope & fear, with days of improvement & hope, followed by days of painful & almost hopeless relapse, has been known to all the mission. Soon after the arrival of Dr. Davis in Sept. & under his treatment, her case began to assume more hopeful indications, & up to the present time, though repeatedly thrown back by discouraging reverses, she continues to improve, with the confident hope of visiting the United States this Spring. The little one God gave them, was ~~only~~ permitted to remain with them only two short weeks.

In the last Annual Report, reference was made to the illness of Mrs Farnsworth. Having accompanied the delegates to the Annual Meeting, she remained in Constantinople for medical advice, hoping to return to the Station with Dr Bartletts, on their arrival from America, but at that time being still unable to undertake the journey

she was obliged to remain longer, & finally, reached the Station, via Samsoon & Marsovan, in November. She was much improved by the journey, & though she has never regained her former vigor, still enjoys comfortable health.

The severe & very dangerous illness of Mrs Zowk in Jan. through a favoring Providence was of short duration & she soon recovered, though with the sad disappointment, that the dear life for wh. she suffered, was not permitted to continue on Earth. Other members of the Station circle have enjoyed their usual degree of health.

Mr & Mrs Bartlett arrived at the Station Sept. 25th after an absence of sixteen & a half months, on a visit to the United States. They were accompanied by Dr. M. J. Davis & family, destined for Sivas. The latter, however, have spent the Winter at Cesarea, such a course seeming imperative, on account of sickness at the Station, as already mentioned. They left us, however, Mar. 19, arriving at Sivas on the 25th. The Station again suffers a heavy loss, by the removal of Mr & Mrs Stanar, now compelled to visit America, with little or no hope of returning to Cesarea.

During their four years at the Station, their labors have been much hindered, by the repeated illness of Mrs Stanar & now, for more than eight months, during, ~~during~~ her complete prostration, Mr S. from his close confinement with watching, day & night, has been unable to visit any of the

out-stations. Yet he has seldom failed to be present at our weekly meetings for consultation, & has continued, without intermission, his thorough care of the Treasury Department.

Churches. In reviewing the year, the churches claim our first attention. Our fond hope of establishing strong self-supporting churches, wh. shall assume the responsibility & supervision of evangelical labors in Turkey, when the missionary force shall have left the field, is one long delayed. Indeed, for several years past, we have been obliged to record a retrograde movement, in the matter of self-support in regard to four of the six churches in our field, but now again, we are able to report progress, in regard to all these — After a period of twenty five years of dependence on foreign aid, the Ch. at Cesarea seems, at length, to appreciate the importance of attaining a condition, wh. may be called maturity — It is true, that for the last twelve years, this ch. has had no help from the Board in the support of their pastor, but, until quite recently, the schools have been largely supported by mission funds. But now, from the middle of March, they assume the entire support of the higher boys' school, wh. has, for several years, been taught by the teacher of the station class, & for all other expenses of schools both for boys & girls, the amount they receive from the Board for 1880

is only ~~thirteen~~ 12 dollars pounds. & for 1884. we present no estimate for Cesarea except for Bible Readers. In other respects, a good degree of prosperity has attended the Church. Good audiences attend public worship, & their new & beautiful house is sometimes nearly filled. The influence of the Ch. upon the non-protestant communities is constantly increasing. The number of additions to the Ch. by profession, during the year, was twenty eight. Total membership 384. of whom only about one half are resident members, the balance being located in villages far & near.

The meeting of the Central Evangelical Union at Zeyat in Oct. brought a signal blessing to the Ch. in that city. Misunderstandings between the preacher & a portion of the Ch. as also, between individual members, had long disturbed the peace, & hindered the usefulness of the Ch. – At the meeting of the Union, the aggrieved parties presented their complaints to a committee of that body, wh. after a careful examination of all the circumstances, succeeded in effecting a reconciliation, the fruits of wh. are still apparent.

Yet this Ch. is not what it ought to be. The same elements of weakness, so often reported, still remain, & under favoring circumstances, will again make trouble. This Ch. very much needs a wise & able pastor, who can instruct & guide them, as the present

preacher cannot. Only five members were added during the year, & these, not residents of Joggat, but of the village of Sarahanga, twenty four miles away.

The Ch. & congregation have made some advance in their contributions, & this year, will raise a sum, equal to more than ~~two thirds of~~ the preacher's salary.

The Ch. in Sungurlu, also shared in the blessing brought by the meeting of the Union. There was a bitter feeling of hostility, on the part of some members of the Ch. towards the pastor, who had, but recently, returned to his charge, after an absence of several years. These disaffected members came to Joggat, & presented their complaints to the Union, & a mutual confession & reconciliation was the result. A committee was also appointed to visit Sungurlu, who succeeded in bringing about a better state of feeling throughout the Ch. Yet, it is still perfectly evident, that a portion of the Ch. is not in full sympathy with the pastor & it is very doubtful, if he ever succeed in gaining a controlling influence over the entire Ch. No additions are reported during the year, but they report an increase of contributions for 1880, of about 25 per cent — The Ch. in Moonjusoon presents nothing specially worthy of mention, except the encouraging fact that they have increased their contributions about

50. percent. This advance is owing very much to the influence of a single brother, who, while conscientiously paying a tithe of his income, amounting in this case, to more than half the sum contributed by the whole ch. last year, has also been zealous in leading others to provide more liberal things.

The ch. of Injirli & Alevje gives us much encouragement, this year, from the fact that they have consented to assume one half the pastors salary, or the sum of eighteen Turkish pounds. At the organization of this ch. according to the mission rule, they promised to pay one half the salary. But it was then much less than it is now, & was raised with great difficulty, the pastor aiding the ch. by voluntarily relinquishing his tithe. Since that time, however they have been much reduced. The frequent failure of crops, especially of the Injirli members, has been a serious drawback for several years past. We have been able to collect only very small sums. Their pledges for the current year are more than four & a half times as much, as their contributions for 1878. The Alevje brange are very earnest in their desire to secure a permanent labourer, & we soon, we hope, be able to pay one half his salary.

The ch. at Istanos still continues to prosper. The preacher, one of their own number, educated at Marsovan

was ordained as pastor of the Ch. in the Spring of 1879, with the aid of Brethren Farnsworth & Fowle, of the Cesarea Station, & the pastors of the Marjusoon, & Sungurlu churches, & the occasion was one of deep interest to all concerned. They also have increased their contributions, & now pay more than two thirds of all their expenses for pastor & teachers. We hope soon to report this as the 2d of our self-supporting churches—

It will be seen that of these six churches, five enjoy the labors of their own pastors, & so far as we are able to judge, with one exception, the relation between pastor & people is entirely harmonious, giving promise of increased usefulness in the future— For reasons above noted we have apprehensions that the pastoral relation at Sungurly may not long continue.

We are anticipating the organization of other churches, in the near future.

The members of the Cesarea Ch. residing in Zolas seem nearly ready for a separate organization. Though they have been rather slow in learning how to give, their contributions, the present year, amount to fifteen pounds, & they did, the next year, pay more than half the preachers salary. The fact that the Zolas Congregation is partly Greek & partly Armenian, may, yet, present a practical difficulty, in the matter of selecting a pastor, when a Ch. shall be organized

Their present preacher, however, an American graduate from Marsovan, is one of our best labarers, a faithful, growing man, & very acceptable to the people, & we have strong hope that he may, yet, become their pastor

The little band of believers in Nigde is increasing in numbers, in influence & in ability, & shd at no distant day assume the responsibility of a separate ch. organization - Nigde is one of the finest cities in our field, & an important centre of a large Greek population. A thriving, working Ch. at this point, wd exert an important influence for good, in all the region. They have made an important advance in their contributions & for 1881. promised to assume one half of preachers salary

We regret to say, that the brethren, here, have been unable to secure a much-needed place of worship. They had already bargained for a very desirable site, with a good building, wh. with slight expense, would serve them, well, for a chapel, but through the interference of their Greek neighbors, who have been growing more & more jealous of their progress, they seem to have lost the opportunity, & it may be long before another so favorable presents itself.

Semerek, also, with one of our largest congregations, shd very soon, take the important step in advance, & organize a church, & were the right man available for a pastor, we hope they wd not long delay

Statistics, in regard to the extent of the field, &

the various departments of the work, have been so fully presented in the last two Annual Reports, that it seems hardly necessary to repeat them, here, with only such variations as the work of a single year might present.

The most important advance will be found in the matter of contributions, as already reported in regard to the churches. Although we cannot, now, determine accurately, we confidently hope for an advance of from twenty five to thirty percent, as an average, throughout the field. This, considering the state of the country, the poverty of the people, & the constant & heavy demands of the government, is a matter of much encouragement & gives us hope for the future.

Of other out-stations, but few claim particular notice — The brethren at Chakmak, have, finally, been successful in their efforts to erect a place of worship, during the last year — An attempt was made in this direction several years ago. A site was secured & the brethren had undertaken the work with great zeal, having, already, drawn several hundred loads of stone, for the building. While thus engaged, one day, they were suddenly attacked by a mob, consisting of their Armenian neighbors, led on by two brothers of the man, of whom they had purchased the site, on wh. they proposed to build. These were men of unprincipled character, & their

was most determined & violent. Several of the Protestants were beaten, & the attack was so sudden & persistent, that opposition seemed useless & for the time, the work was abandoned. Up to that time, during some three or four years of successful labors, almost no opposition had arisen, but, now the foundations for a permanent work were to be laid, the enemy seemed at once to understand the danger, & resolved on desperate measures to check the spreading leaven. Subsequent attempts were made to resume the work of building, but in vain. Repeated & ineffectual appeals were made to the government, for redress, or protection, until, at length, a heavy cloud of discouragement settled down upon the whole community, & the enemy seemed to have gained the day. But the triumphing of the wicked was short, for in just one year, both these men, the leaders of the mob, & the life of the opposition, were dead! One died under arrest at Angara, & the other was found dead, three miles from the village, supposed to have been murdered.

With this signal divine interposition, all opposition ceased, & up to the present time, no further hostility is manifest, but, on the contrary, friendly relations have been established. While the brethren have renewed & completed their work of building, though upon another site from that at first selected.

The work at Agizia, though of recent origin, presents some specially encouraging features. Seven families are declared Protestants, & there is little or no open opposition. The student who labored there through the winter reports the most friendly relations with their non-protestant neighbors, & favorable consideration from the local government. In the case of a recent death in the Protestant community, no objections were offered to burial in the Armenian Cemetery. A site for church, school, & parsonage, has been selected, & asked from the government, as a grant. Sites for building are, thus, often granted, to new settlers, & this request has been received with favor by the local government, & referred to the Vali, at Sivas, for confirmation. At a recent examination of the Protestant School, the Kaimmekam (governor), the judge, the telegraph Aga & other Turkish officials, were present by invitation, & sat, for three hours, deeply interested in the recitations. On leaving, the Kaimmekam, after speaking words of encouragement, handed the teacher two Turkish pounds to be expended in presents for the pupils. At present, indications in Agizia, are very encouraging. It is an important growing place & should have a man of experience & ability to lead in the work, but we are only able to furnish them a student, a few months at a time —

We are able to report an opening work at Neo Shehir, an important city, about 45 miles west of Cesarea. Recently, an urgent appeal came from several enlightened Armenians, asking for a labarer, & assuring us that there are many, who will gladly listen to the truth.

Though, at this writing, we do not know the full extent of the interest, we are encouraged to learn that it is sufficient to alarm the adherents of the old ch. & to lead to measures of persecution to forestall the movement - The man who brought us the urgent appeal, signed by seven men, returned to his home, to find that plots were laid for him, by his neighbors, wh. if successful, wd prove his financial ruin.

Two Turks had been instructed to go to him, & demand the payment of 2000 piastres, claimed as due them from his father, who had been dead for many years. But the claim was shown to be utterly groundless.

He was, soon after, called before the council of the Armenian ch. & informed that he must pay the sum of 8500. piastres, claimed, as arrearage due to the ch. from his father. He declined to pay this charge, also, as wholly unjust, & finally secured a respite for one week, that he might consult with his friends - Subsequently, however, a messenger came to inform him confidentially, that, if he wd return to the worship & service

of the Ch. the claim wd not be pressed.
Though this new movement is among the Armenians there is said to be a preparation for work, also, among the Greeks, who form a large majority of the nominally christian population - The city is, also, the centre of trafic for a large number of Greek villages in that region.

We have just sent a laborer to this place, & shall watch the progress of events with much interest.

Another urgent appeal for a preacher, with the signature of nine responsible men, has been recd from Denek Maden, a flourishing town between Kir Shehir & Angora.

Two of our preachers, on their return from the meeting of the Union, last Autumn, spent a Sabbath at this place, & were delighted with what appeared to be a great readiness to receive the truth. They were most cordially recd & were listened to with much interest by many who seemed to be honest seekers after the right way.

The appeal referred to, has but recently come to hand, & we regret that we have not a good man to send there at once.

The station class has been in session only four months, & in March the students were located in the villages for work, as teachers, during the summer. It was the plan of the station to organize a new class in the autumn, but for reasons deemed sufficient, it was

considered inexpedient, & the class did not assemble.

A goodly number of young men are ready to begin a course of preparation for the Theol. Sem. from whom we hope to select a class of hopeful candidate in the autumn

The students from Marsovan, during their four months vacation, labored faithfully, with an excellent spirit, & with most encouraging results. But, as is, uniformly, the case, in return for four months salary, & a heavy bill of expense for transportation, &c & from their fields of labor, supplemented by the usual amount of suffering from bad weather & bad roads, only about two & a half months labor were performed -

The Bible Readers have continued to work with their usual encouragement & success. Every where they find open doors, & ready listeners, & meet with little or no opposition. Large numbers of women are learning to read, taught quite generally, by pupils of the common schools, their work, however, being superintended by the Bible Readers, wherever such are located.

Our relations with our native fellow-laborers continue to be cordial, & a spirit of cheerful cooperation seems to prevail throughout the field. But we regret to report a somewhat wide-spread dissatisfaction in the matter of support. Salaries that, for several years past

have seemed to be sufficient, are now said to be quite inadequate, & labourers are complaining of short allowance, with debts incurred & appealing to us for relief from their pecuniary distresses. Unless the recent change in currency, shall, soon, be followed by a corresponding reduction in the prices of clothing & household supplies, the question of salaries, must become a serious & practical one for the stations & the mission to consider.

The condition & prospects of the High School for girls, will be presented in a separate report by the superintendent.

From that report it will be seen that many girls are employed, throughout the field, as teachers, not only of separate Girls Schools, ~~of wh. the number is yearly increasing~~, but frequently, also of mixed schools - When this plan of employing girls, as teachers of mixed schools, shall have proved a complete success, as it, most surely, will, when the teachers shall have gained more experience, & the people shall have learned to appreciate educated girls, an important problem will have been solved, touching the supply of teachers for our numerous village schools. We are glad to report our schools, on the whole, as fairly prosperous, & the plan of collecting a small tuition, from the pupils is quite generally adopted.

(An event worthy of special mention, in the year now reported, is, the meeting of the "Central Evangelical Union" at Jogjat, in Oct. to wh. reference has

already, been made. At this meeting, the Churches of the Marsovan Limas & Cesarea fields, were well represented, by their pastors & delegates, & many important questions of practical ~~interest~~ were discussed. The order maintained throughout the meeting was most commendable, & the lively interest in the discussions, on the part of all the members, was an evidence of a like interest in the work in which they were severally engaged. The evenings were, mostly, devoted to religious meetings, which were attended by large audiences, & thus the salutary influence of this important gathering, was extended over the entire community, while the pastors & preachers in attendence, must have received a new impetus, & encouragement for their work. On the whole, we judge it to have been one of the best meetings of the Union, since its organization -

There was, however, a single discussion, whose tendency could not be mistaken, & against whose results, it is well, that we are forewarned - I refer to the discussion upon the question of young men's going to ~~England~~ Europe or America for Education.

Allowing a wide margin for difference of opinion upon the merits of the question discussed, as also concerning the result reached by the discussion, the manner, in which the subject was handled, by some of the leading ~~pastors~~ members, could not fail to impress any unprejudiced mind, as

utterly unfair, unchristian, ungentlemanly & strongly prejudicial both interests of the schools established & supported by the Board, for the education of young men for the gospel ministry. While the censures heaped upon all, who, from whatever motive, had been, or might be, so unwise, as, in any way, to discourage young men from the course so strongly recommended, were most severe & unqualified -

We are glad to know, however, that not all the members of the Union sympathize with this spirit of ingratitude & censure, & we fondly hope that the reaction which must follow an effort so greatly overdone, may yet tend to avert very serious ~~serious~~ consequences -)

We now enter upon the work of another year, with an oppressive sense of our own inability to give to this large field, the care & culture it needs, but comforted with the assurance, that final results are not of him that planteth, nor of him that waereth, but of God that giveth the increase.

The great demand of the field, is for more trustworthy, efficient native labarers. The harvest, truly, is great, but the labarers are few. Pray we, therefore, the Lord of the harvest, that He would send forth more labarers into his harvest. - In behalf of the Station. L. Bartlett

Dr Clark

Dear Sir.

The accompanying report embodies the views of the brethren now on the ground, but there are brethren in the Mission, one at least disposed to disagree almost entirely with the views herein expressed, especially the representation of the present condition in Vlanga: they consider that church to be in a sotten condition. We are convinced that it is prejudice which makes them feel so. But wishing to be entirely fair, I give their side. I am not a little sanguine that time will prove these views correct

Yours as ever

C. C. Tracy

P.S. Those parts of this report enclosed in brackets might do great damage if they should be used here in the Herald or any of the papers taken here. Please see that no such use is made of them

C. C. T.

Constantinople Station Report – 1872

Let nothing within the brackets be put in print.

[The question, What is the condition of the Evangelical work in and about the Capital? is a very important one, and a difficult one to answer. It is very important because this is the centre of influence to each and all of the different peoples inhabiting the Empire. It is difficult to answer because of the stand-point we occupy as foreigners here, because of the subtle character of elements which must be taken into the account, and because no just estimate of the present condition can be made without knowing what stage we have now reached in the history of the work, which requires a knowledge of all its past history. Isolated views of single sections of any developement are always more or less deceptive. In few words let us try to give a correct view of the whole work, and then a true estimate of its present condition, seen in the light of the past and of existing manifestations.

It is probable that no Evangelical work was ever begun and carried on to a successful issue, without exhibiting in its developement three marked stages, in some cases so distinctly marked as scarcely to appear to be parts of one and the same developement. Those three stages are the period of Awakening, the

period of Experiment, and the period of Permanent Organization, Ending in the triumph of the cause. Spectators who are eye witnesses during any one of these periods are generally deceived; they are either too much Elated or too much discouraged by appearances.

The first period, that of Awakening Excited in Constantinople and vicinity a quarter of a century ago or more, when the light broke in upon a dark region, and convulsions followed. Wondering eyes were turned toward the light; many ran towards it, many hated it and sought to put it out. Scores were converted, hundreds were convinced, thousands were attracted, tens of thousands were shaken. Soon a fierce fire was kindled upon Earth; there was beating, and stoning, and starving, and robbery, and imprisonment; and slandering and dividing of houses, and hiding and fleeing: there was also praying, and praising, and fortitude and heroism. In and about all this there was a lively enthusiasm which eyewitnesses were not so much aware of as we are now. That was a most interesting period, but there were many wrong views. The suffering christians seemed to the missionaries far more saintly than they really were, and the missionaries seemed to the new believers far more angelic than they really were.

This period passed by; then followed the stage of Experiment. There was a vast amount of Experience to be acquired; there was much to be learned, both by missionaries.

and people. Young churches were springing up, but there were wrong principles embodied in the organizations, which could not result otherwise than disastrously. Wrong notions had found entrance into the minds of native Christians, as to their relations with foreign laborers and societies. These ideas were no other than fuel prepared for a fire yet to be kindled. Missionaries had not yet acquired all the necessary knowledge as to modes of dealing. Some important principles were not settled which have been settled since. There began to be mutterings of discontent: they grew louder and louder; there was open rupture. When the heralds of the Gospel were discovered to be, not only, not the almoners of unlimited bounty, but also mortal and faulty, they began to fall in the estimation of the people: they sank into the abominable character of pitiless, unscrupulous self-seekers, and the passer-by paused to cry out,
"If thou beest he; but oh, how fallen! how changed!"
On the other hand, native brethren in the eyes of Missionaries degenerated from the lofty character of martyrs to that of incorrigible malcontents. They came down from their funeral piles, and up out of their dungeons to demand higher salaries, to criticise their instructors, to wrangle about <u>mine</u> and <u>thine</u>. A chill fell on all; enthusiasm died: unstable structures were giving way: there was a crash: there was smoke and dust; then

there was a melancholy ruin: the ways of Zion mourned. The multitude who had stood admiring had fled every man to his tent. Supposed converts became sworn enemies. The host of inquirers went away, some into the old beliefs, and some into unbelief. Thus ended the second stage, and people thought it was the end of the drama.

Far from it: it was no more the end than the great fire was the end of Chicago. There follows another stage, the stage of Permanent Developement. Upon that we have just entered. The disasters which have occurred were the result of wrong principles in the Christian body: they pulled down the house, but, like Samson, they were crushed beneath the ruins. The structures to be built here after, though raised more slowly, will be established on good foundations and be permanent. Though there may be bad men in the way still, there are not bad principles to any great extent. The churches however weak, now acknowledge good principles in the main, acknowledge the very thing they fought against for years. Weak they are, like one a little past the crisis in typhoid fever, but, however feeble the signs of returning health, they are very precious. They have taken the road to health. There is, however, one danger, that we may feed them too much, and bring on a relapse. Now we are prepared to examine the condition of the work as it is.]

This vine has been cut down very close to the ground, but it is only a false growth that has been trimmed away; with patient culture and the refreshing dews of heaven, it will send forth shoots. [What bad growth has been cut away?] We may remark the following:—

1. Injurious men have lost their influence with the people. The hand of a good Providence has been quite visible in this respect. Men who were guiding the people in a wrong direction, have, one after another, dropped out of their places, till there seems to be little left of those elements nice very threatening.

2. Wrong ideas in regard to relations with foreign Christians have been largely swept away. Those principles of administration which were rebelled against are now acknowledged as just. The quarrel against sacrafice for self-support has passed away in theory and is passing away in practice to a gratifying extent.

3. Wrong and mischievous broad-church ideas, dispensing with church discipline in order to attract a multitude, have brought forth their legitimate results in one church at least, have been discarded, and acknowledged to be disastrous by most of the men of influence in the churches.

4. Strife among the native brethren and with the missionaries has almost entirely ceased..

Now [what are the good shoots said to be starting

forth? They are,

1. An appreciation [of the value of spirituality. The preaching of Pastor Mardiros is most highly valued among the Protestants here. Those who at his first coming made light of him, now listen with respect and love to his deeply spiritual discourses. There is a feeling] of the need of increased spirituality. Many say with groaning, We are not what we ought to be, but they are far too despairing about becoming what they ought to be. There is reason to think that most valuable idea has gained and is gaining ground, that it is piety, not prestige which builds up a church.

2. Benevolence and christian Effort are being developed. We say without hesitation that there is great advance in this direction. If the brethren are not yet giving freely according to their ability, nevertheless, in comparison with the past they are doing nobly.

3. An increase of cordial feeling among those who had been at variance with Each other, and a return of the same in considerable measure toward the missionaries. Great and good in its results, not only upon the Capital, but on the whole Mission, and the whole Empire, we trust will be the result of the three days convention just held here, of missionaries, [native] pastors, preachers and brethren, from these and interior regions. It is a new thing: such a mixed meeting with such cordiality, such unanimity, such spirituality,

such evident determination to work together, and to work earnestly Constantinople has not seen very lately, if she ever saw it. The meeting was called with hesitation [we assembled with trepidation] and much prayer; the Lord dispersed all our fears, and blessed us from first to last. The brethren have gone home refreshed and warmed, we have become strengthened and enlivened.

4 Juster ideas of church discipline are gaining ground.

We trust that what has been said in general may be substantiated by what we shall now say briefly in reference to the different churches and congregations.

Pera church presents a different aspect from that it has shown in the past. It is in a weak condition, painfully weak, but [some good men in it stand together on good principles. They may not be a majority in numbers, but they have become so strong in influence as to give direction to the course of the church. If that people can only enjoy in the future that excellent ministration which they have enjoyed for some months past; they] will, we hope, sail clear of the breakers, and come out a pure and prosperous church. They are receiving no help from the Board except two Turkish pounds a month for their common school. They are making effort to build a church, which they will not be able to accomplish without considerable help from abroad. The giving men give well, but all are not giving men, and some have little to give. The

congregation varies from 50 to 100.

[There have been no additions, no Excommunications, no administration of the sacrament of the Lord's Supper during some time past, nor can there be, under the ministrations of the present pastor pro tem. till discipline is reestablished, and it is determined who the church members are. There is progress toward this; let us hope for a speedy consummation of it].

Olanga is doing quite bravely. They support their own institutions, (one of the teachers in Robert College supplying the pulpit), raising now between Eight and nine hundred piastres a month for stated preacher and school. This is an advance of 400 per cent on the contributions of two or three years ago. But they are making a strenuous effort to raise the amount to ten liras, (12 00 $) with considerable hope of success. They are hoping thus to secure, with a little help perhaps, their present preacher as pastor. Their chapel is full on the Sabbath, more than 200 in attendance, and they sorely need a larger and better place of worship. They have appointed a church building committee to do what they can towards providing such a place. [They seem disposed to exert themselves in all these works of benevolence. Indeed we doubt whether there are many churches in Turkey which make greater effort in proportion to their ability. This is admirable, but more admirable still is the unity they seem to now manifest. Men who, two years ago could not

endure each other are now working together, actually, hand in hand, moving on and taking up the work, with very little indeed of the disagreement once so bitter. There is however too little spiritual life in the church]. They sadly need the baptism of the Spirit: it is a good time to pray for it. Two members have been added during the year.

[Haskeny was dead and buried, but it seems to be coming out of its grave; at least there are rustling sounds in the cave, and feeble, sepulchral utterances. Brother Hetchcock perseveringly labored there for some weeks, shaking up the bones and persuading them to come together. At first the congregation numbered only 6, 7, 8, but since, especially under Baron Johannes' efforts, it has increased to 20 or 30.]

In Scutari there has been some increase in the congregation, the attendance being between 30 and 50. For some months past more Armenians have attended than formerly. [The principle hindrance there is, that some of the few Protestants in the place do not put their hands to the work, but rather stand in the way.]

The church in Rodosto is moving on in the right direction, not fast enough, but with accelerating speed. Their money contributions have nearly doubled in two years. It is one of their principles to have some share in supporting every work of the church, rather than to give all for one object. They give a part for the support of a pastor,

a part for the schools, a part for a colporteur, a part for the poor, and a part for the Sunday school. They believe that thus they have a greater interest in all. They have a good school under the care of Mariam, a graduate of Marsovan, with 90 scholars, and another in the care of one of the brethren with 40 scholars. The Protestants live in two quarters remote from each other, hence they have two sets of services, i.e. preaching, Sunday schools, prayer meetings. Their colporteur is required to report to them regularly, and this becomes a means of stirring them up. He is doing a successful work in the villages adjacent. They have also a society (tankaran) for procuring and distributing books and tracts. Their custom is occasionally to put tracts into the hands of the school children to sell, allowing them to have half the proceeds. In this way during the winter upwards of 1600 tracts were sold, not given away, in that place alone. The priests complain that they find tracts in all the houses.

The church in Adrianople has been in a sad condition, [the bad conduct of the preacher having resulted in division,] but under the excellent influence of Pastor Senope the schismatic congregation has dwindled to small proportions, and the other is prospering. There is interest, and cases of awakening occur.

A word in reference to the

religious condition of the capital in general. If there is a little encouragement in the Protestant church there is a great deal outside of it. There is a remarkable concurrence of events. There is disruption in the old, corrupt churches all about us, at the same time that reunion is taking place among the true believers. The Greek and Bulgarian churches are riven asunder, ~~and~~ the head of one hurling anathemas at the head of the other; The same spectacle is witnessed in the Armenian Catholic church. The Patriarch of the Pope's appointing has been rejected, and a new election ordered by the Government. The papal party in obedience to their infallible lord, elected one whom the government refused to recognize as lawfully chosen. Then, in a second election, the Reforming Catholics, by an overwhelming majority, chose one representing the anti-infallible party, closing their election with prayer for the Government under which they live, responded to by hearty amens from the assembled crowd; thus proclaiming a grand principle,—loyalty to their sovereign, rather than submission to the Pope. This election is sanctioned by Government. The Armenian Catholics have thus burst away from the papal authority, and joined the great swelling ranks of the Döllinger and Hyacinthe party. Just at this time, also, a question has fallen like a bomb-shell into the midst of the old Armenian church. For a long time, besides the commonly acknowledged supreme headship of the

Catholicos of Echmiadzin, in southern Russia, there have been two rivals claiming the same universal headship; ~~one~~ the Bishop of Achtamar an island in lake Van & the Bishop of Sis in Cilicia. The Patriarch of Constantinople lately took such action as appeared an according to the Bishop of Sis dignity and authority which His Holiness at Echmiadzin claimed for himself alone; whereupon his Holiness flew into a most unsanctified rage, & his roarings have been coming down on the north wind over all the land. Discussion of the question, Who is Catholicos? is rife; and the more it is discussed, the more the fact comes to light with thinking and intelligent people, that nobody is Catholicos, - that the Ancient Armenian church was of simple, Congregational form, and that the whole imbus of Bishops, Patriarchs, Catholicoses was a later invention. The revelation, and, sooner or later, the acknowledgement of this truth is the inevitable result of such discussions.

"While God is thus rending and driving asunder the old, false systems all around us, He is uniting and concentrating the Evangelical forces. Pastor Warderos says, truly, that now is the time for the circulation of the Scriptures and the proclamation of the truth. In the midst of such fermentation the leaven of truth is making its way; and so is also, that of infidelity; the latter is temporary in its influence, the former permanent. There is far more Protestantism outside the Protestant church than within it. Protestant ideas of

truth, of liberty of conscience, of progress, are spread far and wide, they are convulsing these nations. It will be asked, Why do not more individuals come out and declare themselves Protestants? Because patriotism, with them, is stronger than religious obligation, and they think that by becoming Protestants they forsake their nation, which is almost their god. ~~also because~~ another reason is, they indulge the fond hope of reforming the old church from within. [The Armenian Patriarch is two thirds a Protestant; he declares, we are informed, that his own office is an invention of man, not an ordinance of God.]

¶ "The reforming Catholics have a [strong leaning towards Protestantism. They have a] picture which they have secretly sold in great numbers; it is called "The Nine Deadly Sins"; it is nine masks hung upon one cross, each being a portrait of an individual. You find here the Pope under the name of Pride; Ignatius Loyola under the name Hypocrisy, "Hasoun, the former Catholic patriarch, with the term Scandal affixed; others of the Pope's principal supporters under the terms Avarice, "Gluttony", "Envy", "Wrath", etc, each face admirably representing the quality expressed by the name. The circulation and popularity of this picture, though not at all praise-worthy, indicates ~~in a striking manner~~, the attitude of the Armenian Catholics, so numerous here."

Robert College & the Bible House
The Constantinople report says:

We have before us some of the magnificent outgrowths and promoters of Christianity, very important in giving it momentum in its course. One of these is Robert College, a powerful witness to the benevolence, the civilizing, Enlightening influence of the true religion. This institution compels the respect of all parties. May its light be ever as pure and bright as its candle stick is high and prominent. Another ~~bold~~ monument of Evangelical Enterprise and success is the new Bible House, the strongest fortress ever reared in Turkey, a fountain of life, a granary of truth, a base of heavenly supplies for a starving world. These two institutions represent ~~grandly~~ the twin Christian agencies in the restoration of the human race. The Bible House and the College, Religion and Education are here, as they always ought to be, side by side, the two pillars Jachin and Boaz which support the temple of God on earth. May they always stand together in united strength and grandeur!"

We will speak briefly of our own work.

Meetings — The Scutari pulpit has been mostly supplied by Messrs Hitchcock, Tracy, and Pastor Mardiros, they also, with Dr Wood, occasionally preaching in Pera, Ulanga, and Haskeuy. In Scutari weekly prayer meetings ~~in~~ Vezir Khan, have been conducted by the same persons, also, they have attended more or less the weekly Sunday evening prayer meeting in Vezir Khan, and Dr Wood those in Ulanga. Our private

missionary prayer meetings, and our monthly meeting; to which we have lately devoted the whole day have been to us delightful seasons, followed by God's blessing upon our persons, and we believe, upon our work.

Schools — The "Home" has been successfully inaugurated, it began with two pupils, and has now thirteen, and one is to come soon: about one half of these are boarders: [It has made a profound impression upon the people, and,] in a suitable location, might, no doubt be rapidly filled up. It is a thorough-going, efficiently and enthusiastically conducted girls high school, and must succeed. The exceeding difficulty of finding a native teacher qualified for the place is a testimony for the necessity of the school. Miss Dr Wadsworth's labors [in caring for the inmates of the Home, as well as in an increased practice outside] promise the success they deserve, which is not small. Dr and Mrs Wood's relation to the school has been most happy in the wise counsel afforded, and especially, in their kind, firm, discreet conduct with those [natives] having to do with the school.

We are making efforts for the establishment of independent schools, [like that which a native brother Abraham Emirkhanian has established in Haskeoy] schools which, by receiving some grants in aid at the outset, shall soon be supported by the charges made for tuition. In this way the teacher is no more a hireling, but feels that the school is his: his own honor is involved in its success or failure, and his best efforts are called forth.

As to our individual labors a few words will suffice.

Dr Word's have been already attended to: we are deeply out, thankful for his presence here. Mr Hitchcock has labored in the pulpit, the Sunday school, the prayer meeting, but especially in visitation. [He has gone from house to house, moving the living and disturbing the dead.] He has made valuable tours in Europe and Bythinia, resulting in good to missionaries and people. Mr Tracy has been required to devote one half his time to the Publication Department, has experienced the bodily damage and spiritual advantage of three months sickness and weakness, has preached a good deal, and visited and itinerated a ~~little~~. The brethren and sisters not in the direct active work have cheered and sustained by prayers and sympathy those who were in it. A spirit of love and harmony reigns. Our little weekly prayer meetings, and our larger monthly gatherings are hallowed seasons. We trust in the Lord and are of good courage: we stand expectant of great blessing from heaven, the earnest of which we are receiving in our own souls, and in a subduing influence resting upon those about us.

Feb. 20.

Report of Constantinople Station.

May. 1873.

The past year has been to the Constantinople Station a year of painful visitations from the hand of the Most High. The strength of several of its members has been specially weakened in the way. Our brother Dr. Riggs, whom we must still reckon as one of us notwithstanding his connection with another mission, was obliged in the autumn to visit Syria & Egypt, & remain through the winter. He has only lately returned with health but partially restored. Mr. Tracy was likewise compelled last Summer to seek recuperation by a three month's sojourn in Switzerland; & Dr. E. E. Bliss having struggled on in physical feebleness, under heavy burdens, now finds it necessary to ask the approval of the mission to his return for a season to his native land.

The darts of death also have fallen thickly among us. First, our brother & sister Greene, very shortly after coming to us, were called to mourn over their two precious daughters stricken down within eight days of each other, & to go with their eldest son to the brink of the grave from which they were mercifully permitted to recieve him back. At about the same time the beloved Mrs. Dwight heard the voice calling

"Come up hither"; + in the following month the heavy blow of Dr. Pratt's removal fell upon us. How great the personal affliction + the loss to our work, involved in these bereavements, it is not needful here to attempt to depict. On our deep sorrow we can only say, "It is the Lord: let him do what seemeth him good"; + lifting up our cry from the depths into which he has cast us, pray that the grace which ~~he has cast us~~ sanctifies + the mercy which blesses may abound in the measure of the discipline which is ~~vouchsafed~~ meted to us as individuals + as a station.

So comprehensive + exhaustive was the view given last year of the conditions affecting our work + its prospects in this field, that only brief notices are required in reporting its present state.

At the close of the first year of our occupancy of the new Bible House, we record our grateful acknowledgment of the Divine goodness which has furnished the great advantages of its spacious + commodious accommodations needed in this city by the American Board + the Bible Societies of America + Great Britain, in conducting their operations for Turkey + the regions beyond. We renew our thanks to Dr. J. G. Bliss, Gen. Agent of the Am. Bible Society, to whose instrumentality we owe this boon, for it, + for the valuable aid which he has continued, as in former years, to give us in Council + in the management of the Book department. The sales, by retail in the depository have

considerably increased since it was brought into the new building. Crowds of people of all nationalities, including very frequently Turkish military officers & persons of the higher classes of society, daily gather before the show window in which are tastefully arranged open copies of Scriptures, books & religious papers, in several languages, & individuals often linger long to read these, & many are attracted to enter & buy, perhaps for the purpose of carrying their purchases with them to far distant places. The moral impression of this beautiful & imposing structure is of great value as an indication of fixedness & success gained by Protestantism in this city & country.

Mr. Greene has succeeded Dr. E. E. Bliss as editor of the Avedaper in Armenian, Armeno-Turkish & Graeco-Turkish. Mr. Tracy has prepared the matter for the Child's Avedaper, & assisted in its publication. The latter has shared with Messrs Hitchcock & Wood the special superintendence of active missionary work, to which other brethren have rendered highly prized assistance by their sympathy, counsels, & occasional preaching.

Messrs Tracy & Hitchcock, with the aid of Pastor Mardiros & other native preachers, have maintained preaching services & other ~~nativ~~ meetings at Scutari. Under Mr. Hitchcock's more especial supervision & frequent personal preaching, a Sabbath service has been kept up at Haskeuy. Dr. Wood has found full employment in occasional preaching

in different places, conducting the weekly prayer meeting + a Sabbath Bible Class in Langa, duties growing out of his association with the Home, + personal intercourse with individuals. The direction of colporteur laborers + khan meetings has been more particularly in Mr. Hitchcocks hands, though participated in also by Messrs Tracy + Wood.

Pastor Mardiros Shonavonian completed his useful labors here, + left to resume his pastoral charge in Harpoot, in October last. We hope that a kind providence may lead to his acceptance of an invitation that we have extended to him, to return for a more permanent residence. Assistance in preaching + personal labors has been given by B. Ovagim from the Theological School in Marash + now a student in Robert College, + during a portion of the year by B. Hohannes Mugerdichian from Marsovan, also a pupil in Robert College.

At the beginning of the year 1872, Pastor Mardiros accepted a call to become the regular preacher + acting pastor in Pera, during the remaining period of his stay at the capital, receiving one-half his salary from that church + the other half as compensation for his work on the Koordish New Testament published by Mr. Bogajian. Could such an arrangement have

been continued, very happy results might have been anticipated. Since his departure the pulpit has been supplied irregularly by missionaries & others as invited from Sabbath to Sabbath.

The audience fluctuates, varying from perhaps 40 to 100 or 80, & is promising in character. Few however of the so-called members of the church reside in Pera, & fewer still are regular attendants on Sabbath services. The Lord's Supper has not been administered since the resignation of its pastor nearly two years ago. In the printed Minutes of a meeting of pastors & lay brethren held in this city in September we find this statement from the lips of Pastor Simon Eutujian: "The condition of the churches in Constantinople is one of desolation & ruin. There are some persons who do not know to what church they belong. The first thing therefore is to attend to organization, & afterwards means should be used for an awakening" Painfully true is this description of the Pera church in particular. As an organization it seems smitten with a fatal paralysis. Events will determine whether its recovery as such is a part of the Divine plan in regard to the progress of the spiritual kingdom of Christ, or whether that progress is to be over its grave. In the mean time our task is that of expectant waiting & patient, kind endeavors to do good to individual souls. Whatever elements of spiritual life there may be, & we do not doubt that there are such, will in due season crystallize into some form to which

we may be helpful.

The pulpit in the Langa chapel has been supplied through the year by Prof. Hagopos Djedjizian of Robert College. The audiences often amounting to nearly or quite 200 have generally filled the place; & a deeply interested attention is always given to his excellent preaching. Sometimes an apparently solemn & deep impression is made; but the fruit in conversions of the impenitent, & the awakening of church members to an active spiritual life, is yet not such as we hope will appear. Four additions have been made to the church on profession of faith in Christ: prayer meetings have been pretty well attended: there has been no special controversy in the congregation; & missionary help in preaching & other services has been welcomed. The school reported last year was some months ago suspended, & a private school has been conducted since last August by Miss Takuhi Peshtimaljian. It is to be feared that the lessening of the demand on the liberality of the people by this change is working to their harm by weakening the habit of giving which they were beginning to form. But comparing the present with the past of former years there is cause for encouragement in regard to this portion of the city. The want of a chapel, long felt, has become imperative. The labors by visitation, Sabbath preaching, & a Saturday evening prayer meeting at Haskeuy, have not been wholly in vain. At least, comfort is

administed to two or three women who seem truly to hunger for the consolations of the gospel, + some influence for good is exerted on others; but little progress however has yet been made in uniting the discordant + arousing the indifferent + infusing life into the dead, of that community. What we ought to do in dealing with a state of things like that which exists there, is a question of painful perplexity.

The members of the church of Hasskeuy have mostly joined the Langa church, + it is regarded as merged in the latter, but this action was taken without consultation with the B. Union, missionaries, or any other church, + the latter assumes no care for the interests of the cause of Christ in that locality. "Ichabod" is written upon the house of the Lord there; + we fail as yet to find a foundation on which to build anew for his glory. The attendance on preaching rarely exceeds 20 persons. At Scutari two Sabbath services + a Sunday School are sustained. The state of things is ~~a~~ quite hopeful. The native brethren have been drawn into close accord with the missionaries: the congregation has increased, varying from 30 to 35 or 40; the faithful preaching of the word, + personal endeavors to do good by the missionaries + Pastor Mardiros, with occasional assistance from others, have not been without the Divine blessing. If a suitable place of worship can be secured

& such arrangements for native help in the culture of that field as we desire, can be made, we confidently anticipate a good measure of success in it. No preaching or Bible class service has been maintained at Bebek by the voluntary labor of Pastor Mugurdich Kirejian, & since his arrival, in part by Mr. Greene. Meetings have been kept up on Sab. evenings at Vizier Khan; & a prayer meeting on Saturday evening is held there & at other places in rotation.

A licensed preacher B. Philibbos, sent from Harpoot & supported from there, has labored, under the supervision of our Station, for several months specially among immigrants from that region. His wisely directed & faithful efforts to reach that class of people have been attended with such good results that we earnestly hope for similar helpers from Cesarea & other interior stations.

Cannot the churches in those parts of the empire from which thousands of the people are constantly coming to the capital to spend several years, become interested in the support of a missionary work which has such special claims upon them?

We have sent five young men to the Station class in Broosa, one of whom remained but a part of the year, prefering to engage in business, & one has entered the class in Baghchejuk. These are all hopefully

pious men.

One girl has been sent to Miss Clarke's School, + two to Marsovan; one of the latter has left the school on account of illhealth and incapacity. We have had partial superintendence of the colporters of the Bible Society, laboring in our field. Two were employed in Const'ple all + three for a part of the year. Some effort has been made, and with it is hoped some ~~means~~ success, to make their labors efficient and spiritual. From week to week with Baron Pillibos they have reported instances of apparent sincerity and earnestness in seeking after the truth.

It is desirable that this department of labor in Const'ple should be extended and systematized. And it is hoped that in connection with the Agent of the Bible Society, Dr. J. G. Bliss. we may do more in the future, in this work than we have hitherto done.

The colporteurs at Rodosto and Adrianople, one at each place, have labored with a good degree of success. Especially at Rodosto, the church has taken great interest in the colporter's labors, which have extended to more than twenty large towns + villages, with a numerous population, mostly Greeks + Armenians. The church pay a portion of the colporter's salary, + were allowed to choose + superintend him as their own, an arrangement which to the present time has worked happily. In the same way a student from the Broosa

School who is a member of the Rodosto church, is to spend his vacation of five months as an assistant of the colporter, with special reference to the Greeks.

At the outstations of Rodosto & Adrianople the year has been one of no marked events, but of some progress. At the former, Pastor Hohannes Der Stepanian has labored faithfully & been blessed in maintaining peace & bringing forward his church in liberality & every good work. Some four or five persons have been added to its membership. The troubles in A. have in good measure been overcome & the influence of the troubles in the camp of Israel has waned almost to naught. The seperate religious service conducted for a time by him has been given up; but the congregation in the chapel has not fully recovered the losses occasioned by it. The course persued by Pastor Seropé was judicious; & Pastor Garabed of Adana who succeeded him for a few months, & has recently left to accept a call from the First church in Marash, exerted a harmonizing & good influence. The present labourer there is Pastor Alexandre Peshtimaljian.

Returning to C. it remains to speak of what we are doing for education. Assistance to a small amount has been given to a small school under the care of the School Committee in Pera, which we have visited as often as we desired,

& also, for a short time, to a private school opened in Hasskeuy by Mr. Abraham a graduate of Basle Missionary Institute. We feel a special interest in the success of the latter, & of other similar enterprises which we hope may be undertaken. The demand for education in this city & in all the region round about, is imperative, & must recieve our sympathy, & our aid in the forms best adapted to the ends which we seek to promote. Assisting schools started among the people is better than establishing our own. We regret that the B. Union, at its last meeting failed to settle the question of location, & agree upon a plan for a High School within its bounds, such as the mission last year promised, in a resolution, to aid; & we suggest to the mission a renewed expression of interest in that object.

The Prudential Committee have approved a Plan for The Home, one feature of which is the appointment by them of the missionaries of the Board in C. & Dr. I. G. Bliss, as Trustees for its management under a direct responsibility to them. Miss Dr. Wadsworth has ceased to be connected with it & with the mission, having resigned her position as an ass't missionary of the Board, & married. Miss Charlotte L. Noyes has arrived from America, & successfully commenced the acquisition of Armenian & to give asistance in instruction. Miss Ellen Richardson has been kindly loaned to the

institution for some months by the Broosa Station. Under the indefatigable & efficient labors of the Principal, Miss Rappleye, & those associated with her, the school has acquired a high reputation, & equaled our highest hopes in regard to its success. Thirty one pupils have enjoyed its advantages; of whom one is now absent because of sickness, one has become the wife of the pastor of the church in Broosa, & twenty six are still in the school: sixteen as boarders & ten as day scholars. The experiment thus far is satisfactory as to the effects of requiring payment for the benefits of instruction, & giving pecuniary aid only in exceptional instances. The Home conciliates friendship, notwithstanding the tirades of the priesthood & the bigoted; & we cannot doubt the practicability of building up a throughly christian & missionary institution in the face of all the fears & enmities we have to encounter. The hearts of many parents are disquieted in regard to leaving their daughters in ignorance, & also in respect to the influences exerted in the schools which they have seen or patronized; & the value of the moral training which is based upon the principles of the gospel, is, & will be more appreciated by many.

We rejoice in the increasing prosperity of Robert College; & see in this, & in various movements of the public mind as evidenced in a growing freedom of discussion &

action in relation to educational, ecclesiastical & moral questions omens of good. Amid much that taxes our patience, & tries our faith in the condition of Protestantism as failing to meet old & new forms of opposition to the truth with the conquering power of that living testimony which is needed, & in the intense devotion to the merely material & worldly, which prevails among all classes of the population, we yet find encouragement to cast in the seed of the Word, & doubt not that the abundant harvest will come in the set time, & that not far off.

Rec'd June 25. 1873.

ans July 1

Annual Report of Constantinople Station

Constple Station has great cause for gratitude and thanksgiving to God for the degree of health enjoyed by its members the past year.

The infant son of Mr Dwight was during the sessions of the last annual meeting, after a painful illness removed by death. No other death has occurred in our families; no one has been compelled to leave his post of labor to seek rest and recuperation; and the close of the year finds us all hopeful in this regard for the future.

Dr Wood & Mr Hitchcock have had the special supervision of the active missionary work: they have enjoyed the counsels and occasional assistance of the other members of the mission residing in Constple, including Drs Riggs & D. G. Bliss.

In July Pastor Zerabed Kapriélian of Nicomedia, on account of a needed change of climate, came to reside in Scutari for three months; and in Oct. for the same reason, an arrangement was made for him to continue a year longer. He retained his position as pastor of the N. church, and has made occasional visits there; but the greater portion of his time has been devoted to Scutari. This congregation includes the pupils of the Home, and the missionary families residing in Scutari.

The usual attendance has been about 80, sometimes reaching 100. We regret that no little impression has been made upon the people of Scutari. A few hearers from among the resident population are found at the service on the Sabbath; and a number of young men have attended with considerable regularity. But no families have been drawn to the services; while the resident Protestants, although personally friendly to the parties of the Missionaries, do not come forward to bear their share of responsibility in Christian work. A man, upon whom our hopes centered for Scutari, and indeed one of the most promising men for Christian work among the Protestants of Const#ple, was suddenly removed by death in Dec.

In Hadjeny, a congregation of about 80, with an occasional attendance of 50 or 60 has been maintained. Baron Kovagjin, a student from the College, and a graduate of the Missionary Seminary at Marash, has spent Sat. night and Sab. morning there, as also the College vacations. He has conducted a prayer meeting, a Bible class most of the time, and preached ~~most of the time~~ occasionally. Prof. Nagopos Dyzian of the College, for the most of the year has preached nearly one half of the time. An effort was made in

journey to induce the people to subscribe according to their ability for Prof. Hagopian's preaching. Their Mejidiehs per month only was subscribed, or sufficient to pay for one sabbath per month. However the failure to do what they are able to do is no manifest that they are not content. It is hoped that a more satisfactory arrangement may be made.

The church in Longa has been strengthened by the addition of 8 new members; and the congregations are well sustained. Baron Hohannes Mugurditchian has supplied the pulpit & continued his studies at Robert College. Baron H. is a graduate of Marsovan Seminary, and had had 2 years experience as acting pastor of Marsovan church. The Cong. at Longa pay him £5. per month, which has been done promptly & cheerfully. And although the condition of the church still causes us and the Bithynia Union anxiety, the labors and influence of Baron Hohannes have been in every way useful and hopeful. Recent action of the church in choosing a church com^tee favorable to purity and sound doctrine, we regard as a very hopeful indication.

The pulpit at Pera was supplied by us until Jany when the congregation assumed the care of it. Rev. Markar Dardarian M.D. formerly of Yozgat,

has since supplied them until within a few sabbaths. Hagopos Gerogorcos M.D. recently from Smyrna, has now become their preacher; he expects to receive a partial support from the people, & to continue the practice of his profession. We do not regard such an arrangement as likely to be ~~hopeful~~ permanent or hopeful while it continues. But we rejoice that the congregation are disposed to do something for themselves; and almost anything is better than their former apathy.

A service has been maintained at Ortakjoy by Mr Henich one sabbath and Peter Hoedis three sabbaths per month. It was hoped that Armenians and Greeks would unite in this service. But after a few months the Greeks withdrew for some cause. There are at O. three resident protestant heads of families, & an occasional attendance of other residents; but the majority of the hearers have been, as at Longa, people from the interior temporarily residing in Constpl. The Cong. has varied from 10 to 20 with only 8 or 10 constant attendants.

At Bebek Peter Magarditch, with occasional assistance, has conducted a service for the Armenians residing there. The attendance has been about 25.

At Hissor Messrs Henrich and Dwight, for most of the year, have maintained a service in the Dwights house, with an attendance of from 15 to 20. This was closed about April 1st when the Dwights removed to Lautari.

Baron Pléibos from Harpoot, has labored faithfully and efficiently among the people from the Eastern Turkey Mission field. He, as last year, is supported by the Harpoot Station; but his labors under the direction of the Constple station. We regard his labors as very important. He is useful as a part of our station force, but his labors are especially promising with reference to the people from the far interior - the members of Christian families, congregations and churches. A Sabbath evg. service has been continued at Vizier Khan, with a varying attendance of from 15 to 60.

A Bible class has been conducted at a Khan near the Bible House, by Bro. Henrich assisted by a colporteur. The rent of the room amounting to £1. per month was paid by the brethren. The attendance has been from 20 to 40. But the brethren feeling unable to continue to pay the rent of the room, the class has been transferred to the new room on the Bible House premises. This class is intended

especially for engineers,— Turks. Greeks. Turkish speaking Armenians and others.

The Bithynia Union held a semi-annual meeting in Const#ple from March 23d to April 3d. The sessions were held in the Bible House. It is not our province to report their meeting except in its relations to us & to the work in Const#ple. The spirit manifested for coöperation with the Mission was encouraging. Special consideration was given to the state of the Const#ple churches. A proposition was made by some of the members of the Longa ch. for a reorganization of that church. And the Union entertained & strongly supported the proposition not only for Longa, but also for the Pera church. It would perhaps have been carried but for the opposition of some members of the churches. Intimation however was given that unless proper discipline could be maintained, the Union would ere long omit that portion of the churches deserving it, in reporting a reorganization, that it may be known who are church members "in good and regular standing"; & that present hindrances to progress found in the churches may be removed.

We have never felt so strongly as we do now.

the need of suitable places of worship. Heretofore they have been highly desirable: now the need is imperative.
Porter Francis of Morash, a man of large experience, & whose judgment we greatly respect, says: "I like the principle of the Board of building up a spiritual work first. And in the interior it is practicable to do so. But since I was here before I have changed my mind about Cons^tple. It is not practicable here. If the work is to prosper here there must be suitable chapels."
And this is our strong conviction. The need of suitable buildings, duly consecrated to the worship of God, has become imperative. It is not economy. It is not a wise use of missionary strength, & mission funds, to continue our labors, without setting ourselves to supply this want. There should be earnest systematic & persistent endeavor, to assist the congregations of Longa & Sulori to erect chapels with the purpose of connecting with them immediately or as soon as practicable, school houses and parsonages. The need at Pera is equally great; and we hope that the condition of the church and cong. there may soon be such as to warrant a similar expenditure. There is now in the hands of the Treasurer for this object, belonging to Cons^tple station nearly $1200. We hope that this sum may soon be applied,

as was originally intended, and that measures may be immediately taken to obtain such additional amount as will be necessary to accomplish the object above specified.

Rodosto

Pastor Kohannes Dr Stepanean is now in the fourth year of service as pastor of the Rodosto church. A native of Rodosto, and a faithful true & earnest man, with correct ideas of the christian life & the responsibilities of church members, the results of his labors are manifest in a united church, a loving people, & a good degree of progress. Six persons have united with the church during the year, of whom some are regarded as unusually promising. For two years the plan of weekly offerings, in sealed envelopes, for the support of the pastor, has been in successful operation. It is now regarded as established. Three liras (£3.) have been thus raised. The number of taxpayers is 24 of whom several receive charity. Each pays 1/10th of their income. There are no wealthy men in the cong. but the whole amount given the past year as a religious community is more than £72.

Adrianople

Pastor Alexander Pshtimalgian has continued as acting pastor at Adrianople with a good degree of suc-

cess. There are apparent a degree of harmony and desire to engage in christian work, which we have not seen there for several years. The people are paying this year £1. additional or £2½ per month towards the pastors salary. They have cleared off a chapel debt by paying + £15. and also £12½ towards repairs on the chapel in a little more than a year.

Education

The Home has been removed from Stambul to Scutari, where spacious accommodations have been obtained in an elevated, salubrious and very very eligible position. The reception given it by the clerical order, & the members of the civil council of the Armenian Quarter in which it is situated was not such as was due to it, or honorable to those who gave it. The owner of the property was assailed with bitter vituperations in the large Armenian church, by a Bishop who preached on a certain sabbath; & for four months the council succeeded in delaying the issue, from the proper Government office of a legal contract for a lease, although the premises were occupied by the Home, & promises had been obtained for the contract, by the American Legation from the Minister of Foreign Affairs. Priestly

denunciations in the churches, and visitations of families to prevent their sending their daughters as pupils, were resorted to; and these and other opposing influences, have had the effect of keeping the number of pupils from increasing, as we hoped it would by the change of location.

Twenty two boarders and nine day scholars enjoy the advantages of the school. These are all of the American race. When arrangements shall have been completed for receiving girls of other nationalities also, it may be expected that the number will be enlarged. Our appreciation of the need and value of such an institution grows with the lapse of time. Properly sustained and furnished with the necessary means of attractive power to overcome the opposition to it as a missionary agency, and the erroneous ideas which prevail in the East concerning modes of female education, we cannot doubt that it will have the blessing of God to command the full success which we desire for it. The skill and indefatigable labors of the Principal and her associates are abundantly attested by the progress of the pupils; and the objects for which the Home has been established, and is supported with great enthusiasm by this

tion ladies in America, are being realized. The accession to it of Mrs Cora W. Tonnon for a special department of Christian work accords much gratification.

In July we completed an arrangement for a school at Kosheng with Boran Khojoyan, who was educated at Berlin, has had several years experience as a teacher, & then receiving about £9. per month in a prominent Armenian school. We gave £50 for the rent of the house. — £36. mission appropriation, £10. for a room for our own use, & £4. otherwise obtained. Mr R. Minasian, living in the neighborhood became a special and generous patron of the school. The enterprise has been a success. It has now about 70 pupils of whom 8 or 10 are protestant. Much opposition was made by the Armenians: but the popularity of the teacher, and the acknowledged superiority of the school as compared with the Armenian school, have retained the pupils thus far. We hope an arrangement may be made for continuing the school.

The appropriation was withdrawn from the Pera school, because of its inefficiency, and because the people were paying little for it and nothing for preaching. Since the new order of things there, no effort has been made to reopen the school,

But a former teacher in that school, & also helper in the Broosa field, having opened a school in his own home, in Poncaldi, near Psra, we began in Oct. on appropriation of $2. per month for his school. We gave the appropriation on condition that at least 20 pupils should attend. We are continuing the appropriation. Nearly all of the pupils are Armenians.

We have long desired to open a school in Scutari. But we have been hindered hitherto chiefly by not finding a suitable teacher. This spring Providence has sent us a teacher, unusually well qualified by experience, attainments and native qualities for the position. We cannot anticipate much income from the pupils at first. The protestants of Scutari are poor, & have little idea of doing what they are able to do: and time will be necessary for the school to make a reputation for itself in order to attract Armenian pupils. We have incurred an expense considerably above the appropriation of $6. per month. We have done this hoping that the Mission would recognize the desirableness of it for our work, and make what further grant is necessary in order that a fair trial may be made.

Colportage

We have not had any special encouragement of this

work in Ano#ple, Dr Bliss having assumed the care of it. The Rodosto Colporteur has continued his labors with good success it is believed, mostly in the villages of that feild. A student of the Broosa School labored with him 5 months, during which time, they visited the Marmora islands, & the Dardanelles, & many other places where population is mostly Greek. It was almost a new feild, & they met with much encouragement. This student has now taken the place of the colporteur for six months from April 1st & having a superior education and abilities, as well as a knowledge of the Turkish, Greek, & Armenian languages, we hope much from his labors.

The Adrianople Colporteur has continued his labors through the year in Adrianople city and in the Bulgarian villages beyond. As he is a man of long experience, & tried character, the deacon of the Adrianople church we regard him as a valuable laborer. He is assisted for the summer by a student from the Broosa School.

The practical result of the union of the N. field with Const.ple has been repeated consultations with the Persons, with reference to the wants of various parts of his field. Several visits to Nicomedia & Baghchejik, one tour to the Nice villages, and one with Bro. P. by one of us over the entire field.

When Porter Gerabed came to Scutari. the N. brethren engaged Baron Arakel to be both preacher and teacher for them, at 400 ps per month. It was soon apparent however that in attempting so much he could do neither well. The porter advised the brethren to close the school altogether rather than continue so. But all unite in importuning us to give them for teacher Baron Stepan, a graduate of the Mersovan school and recently teacher of the Baghchejik Station class. We consented to do so if they would pay 1/4th of his salary, or £3/4. But they insisted that in paying their preacher 400 ps per month, & the porter 50 ps per month, they were doing as much as they had done for the past 2 years, & were unable to do more. After much talk with them, & consideration among ourselves, we gave them the teacher until Oct. 1st. he at the same time to preach on the Sabbath at Ovajik. His salary was made £3 1/2 per month. The arrangement is working successfully and happily for all parties.

It is due to Bro. Parsons to say that he gave a reluctant consent to this & now does not approve.
It is expected that Pastor Gorabed will return to N. in Oct. Then a new adjustment of their relations with us must be made. There is nothing marked in the present condition of the work & of the church in Nicomedia. The Sabbath congregations are. A.M. about 90. P.M. about 65. The common school is improving with 30 pupils: the preacher teaches 6 or 8 of the larger girls at his house. and a German teacher of the girls school has a few pupils who pay a small fee for tuition. The N. people are anxious about the question of a new chapel and school house. towards which no real progress has been made the past year. They are also exceedingly troubled about the Parsons house, which was donated to the Board. They insist that it was promised to them; and they think that they need it very much for a school house. We have been unable as yet to make any satisfactory arrangement about the house.
With the Bayrhehejik people we have no relation. For the greater part of the year they have been without a preacher. some member of the church conducting the sabbath services. Since the

1st of April, the B. Union has undertaken to supply the pulpit. It is to be hoped that thus a change for the better may be effected. The church has been for a long time quite demoralized, not having observed the Sacrament of the Lords supper for more than 3 years.

The com.tee of the ch. & community having refused to allow Mes Parsons & Miss Farnham with the pupils of the Boarding School, a suitable place to sit in the chapel, at the Sabbath services, they have not attended public worship on the Sabbath. And it has been a serious question whether a separate service ought not to be commenced, for the benefit of the Girls School, of those members of the church desiring it, & of the community in general. But while the Union undertakes the responsibility of the services, we do not feel warranted in taking such a step, which in any case, would require the most careful and prayerful consideration.

The Girls School under the care of Miss Farnham, assisted by Mr & Mrs Parsons, has been a decided & flattering success. The number of pupils for most of the year has been about 50. At present it is 40. of whom 11 are boarders. It is very gratifying that there has been no more decrease of pupils, in this very busy season, when the labor of every child

is required in the feeding of worms for the silk culture. The attachment of the pupils to, the interest of the people in the school is very pleasant and hopeful.

A Bible woman of long experience in and adaptedness to her work, lives in the School building, and labors in the town as opportunity is afforded. A Bible service, on the Sabbath, in the School room, conducted by this woman, assisted by Mrs Parsons & Miss Farnham, has been attended by an average of nearly 100 adult females, besides the pupils of the School and other girls. These women are nearly all Armenians.

The Adabazar church and people, entirely independent of the mission, are believed to be in a prosperous and hopeful state. It is expected that a much needed new chapel will be erected this year, with funds mostly obtained from Scotland. A Theological School, with a preparatory department attached, is to be immediately opened at Adabazar, under the care of the Bithynia Union. It is expected that funds from Scotland will be forthcoming, in part at least, for establishing and carrying on this School. The sum reported as to be available for the chapel and School when needed is £2000.-

$800 for the chapel, $1200. for the School.
We are invited by parties Alexander to send pupils to the School at an expense of $1. per month. And it is a question whether it may be practicable, and may not be kept for us to do so to some extent.
We regret that the original plan of the Union endorsed by the mission, of establishing a High School has not been adhered to. A school of a high order for general education is very much needed within the bounds of this B. Union. From that, in time, suitable candidates for a Theological course might be gathered, either for the Marsovan Seminary, or if the Union should prefer, for a class under their own direction. But to establish a Theological School, and make the other subordinate or preparatory to it, we regard as a serious mistake. However we would do nothing to hinder the undertaking. Instead we would invoke God's blessing upon it, hoping that by its instrumentality efficient laborers may be trained for service in the Masters vineyard.
Ovajik left for the greater part of the year without a preacher or a teacher, now enjoys the services of Brother Stephen the Nicomedia teacher, on the Sabbath, & has a school, taught

by a woman of some experience in teaching — a pupil from Miss Wirth's school in Hankow.

Amoy is yet without a preacher or a teacher. But it is expected that a building will be erected this season, which will answer for a chapel, school, & teachers residence; & also that a preacher and teacher will be provided for the place without longer delay.

At Foochow there has been a backward tendency, owing to the departure of two families; but it is hoped that no real injury has been caused to the work. The words of Foochow are the same as those of Amoy. But for the present the same preacher must suffice for both places. They are situated one hour apart. Each community numbers 20 persons.

At Lamlech no real advance has been made apparently. A young man has been the preacher and teacher for six months: but he is too young & inexperienced to do either work well. We have offered the care of this place to the Adabazar church with the appropriations which we are now using. But it has been declined, on the ground that they have no suitable man for the position

Koordbeleng shows some progress. The people are interested in their teacher & preacher, who has been with them three years. The community numbers 40 persons, the school 25 or 30 pupils. At the Sabbath congregations from ~~40~~ 50 to 75 hearers.

Hungelor has a few protestants, but only one family known as steadfast & in earnest. Of this family the wife & mother is a very interesting Christian woman. Her father was a secret believer, - a constant and prayerful reader of the scriptures. He taught his daughter the truth. Long years after his death, when she has attained to middle life, she becomes a decided & bold Christian, - practically the guide and teacher of her husband & children, & an interesting circle of young men. At the head of the little community. The laborer at Koordbeleng makes occasional visits there. A good man to act as teacher & preacher is greatly desired by the people.

At Hungelor there is one member of the Adaboya church. at Koordbeleng 5. at Tomlah 4. at Korkal 4, & at Amook 5. From which it will be seen that these villages are all closely allied with the Adaboya church and people. And it must be expected that they will take a deep interest in the

Christian work of these villages. But the pastor says he cannot attend to this work, we have neither the time, the men, nor the money for carrying it on; and we wish you to do it as you have done.

It is to be hoped that by occasional conferences with the pastor & members of the church, a good understanding may be maintained and the work facilitated.

In the Shengilen, or Nice villages, there has been no marked progress. Hopeful indications of the Autumn seemed to pass away with the severity of the winter. Both in the Adabaya villages & here, the effects of the famine were more or less felt, and many were anxious about their daily bread & food for their cattle. It is proposed to change the preacher who has been two years at Shengilen, to Amosh, & put in his place a teacher, who with his wife, may keep up the influence of a Christian home in Shengilen. Baron Abo, a trustworthy & valuable man, will reside in Ortakeny 1/4 of an hour distant, & with the aid of the teacher will supply the preaching at Shengilen & at other places as he may be able.

Yenikeny. Hovsepeh Shakhsheh

& other villages have been, & must for the present be very much neglected. They are all promising places for labor. The most serious hindrance thus far met with in the Chenjile district is the want of the Xn family. There are almost no Xn wives & mothers. And the Christian, well disposed, and desiring to go forward in the Xn life and Xn work, is greatly hindered by adverse home influences.

In all our field, Cons^tple & Niomedia there is one great want, viz. of the quickening and converting influences of the Holy Spirit. There seems to be in the churches a very general indifference to personal responsibility. It is to be feared that there are very few who pray earnestly, & labor directly & and personally for the salvation of souls. O would that the Spirit might be poured out upon us all. Missionaries, native laborers, the churches and congregations.

Respectfully yours
On behalf of Cons^tple Station
M. N. Allen

Section,

1787

Constantinople Station - Report 1875.

Personal Notices.

Mrs Kettchevack spent the last half of the year on a visit to America, from which she has not yet returned. In August we were called to sympathize with the family of our Brother Rev D.G. Bliss, Gen. Agent of the American Bible Society, in the removal from earthly scenes of his daughter Emma who was very dear to us all. Soon afterward the eldest daughter, Miss Annie, arrived from America, and has since given instruction in the Home. In December we welcomed back Dr E.E. Bliss and wife. Mr Parsons was absent between four and six months on a trip to his native land. In October, Mr Wood received an injury to one of his eyes, which made him an invalid for the winter, and has resulted in the loss of its sight. Miss Dwight declined in health and was laid aside from active duty in the Autumn. A portion of the winter and spring she has passed in Syria for change of climate and rest. Dr. and Mrs Schauffler, sole survivors of the founders of the Missions of the Am. Board in Turkey, though for several past years not officially connected with us, must also be mentioned in this connection because of the severance by their removal from Turkey of those intimate relations with us which his support

by the two Bible Societies in the work of Bible translation did not change. Having completed his version of the Scriptures in Turkish, our venerated Father has retired full of years, honored and beloved, with his equally beloved and honored companion in life-labors, to be for the present with their son in Austria. We invoke upon them in the evening of their days the richest blessings from the hand of their Master whom they have so long, so faithfully, & so usefully served.

Personal Occupations.

Mr Herrick's chief employment has been, with Dr. Riggs and other members of the Committee appointed by the two Bible Societies, on the ~~version~~ revision of the Turkish Scriptures in order to a standard version. He has also, with Pastor Avedis of Marash, who assists in the same work, maintained a Bible Class in Turkish on Sunday mornings at the Bible House, and labored on his portion of the Commentary on the New Testament. Mr Greene has carried a heavy burden as editor of the three weekly papers which he continues to bear, Dr. E. E. Bliss since his return devoting himself to other work of the press. Mr Pettibone's duties as Treasurer and Member of the Publication Committee have been not less abundant than in past years, and are now varied by his superintending the erection of the new building for the House. Mr Dwight now attends to the business interests of the

Weekly Andahus, edits the monthly Child's Paper, and superintends the department of General Agent.

The Missionary Committee consists of Messrs Hitchcock Parsons & Wood. Mr Parson's labors are confined to the field of the former Smyrna Station. Mr Hitchcock has special supervision of the native agency, and has, besides his labors in Constantinople, devoted much time to touring in both the Asiatic and European portions of the Constantinople field. Mr Wood has visited Adrianople, Rodosto, Smyrna and Bagchejuk, preaches occasionally in Constantinople, been engaged on his Commentary on the Epistle to the Romans, and rendered some services to the Legation.

As in former years, and perhaps more than in many, the rights of missionaries as American citizens members of this station have, in the year under review, had much to do with the American Minister in securing the rights of missionaries as American citizens, in correspondence with reference to violations of the principle of religious freedom, with the Evangelical Alliance, and in a multifarious other correspondence reaching to all parts of Turkey and to other Countries. The great distances to be traversed in Constantinople, and our position at the seat of Government, impose an amount of time and strength consuming labor, which is willingly devoted to the good cause which requires it, but which sadly interferes with the direct missionary work.

Aspect of the Field.

"The proofs of a reactionary policy on the part of the Government have been numerous and decided. Vexatious annoyances in the matter of book distribution, and otherwise, have been followed by endless delays in giving redress when this has been demanded. Permission to print the Turkish Scriptures has not been formally denied, and has been repeatedly promised, but the efforts of the English Ambassador and American Minister continued through an entire year have but just succeeded in obtaining an order from the Minister of For. Affairs ~~many months have not succeeded in gaining it~~. Persecution, in the cases of Illustapha and his family of Marash, and of the Ansariyeh converts, consequent as soldiers, has been partially checked; but the animus of the Government, and its fear of missionary influence upon Moslems, have been clearly shown. It was openly declared, as we learn on unquestionable authority, by the late Grand Vizier, that conversions from Mohammedanism must be an impossibility under a Government that rests upon a Mohammedan basis. This question is yet to be dealt with in a manner worthy of themselves and of its fundamental importance by the Christian Nations whose good will alone Turkey can maintain its existence; and we trust that the failure of the deputation from the Evangelical Alliance in Great Britain in respect to the immediate object of its late visit will contribute to this end.

"The fear of consequences from the action of the Government which it has repeatedly expressed, and the [illegible] of the Press.

at present effectually suppresses all signs of a spirit of inquiry among Turks. Copies of portions of the Scriptures, however, continue to be sold, and the movements going on among other communities, added to which is the assemblé of Christian benevolence in sending aid from abroad to save thousands of Moslems from starvation in the districts desolated by the famine in Asia Minor, make an impression on thoughtful minds which cannot but bear fruit in due season."//

"The improvement heretofore reported in the feeling of the Protestant community in Constantinople has suffered no abatement, but rather advanced during the last year. The Australian following the crises of the long fever of suspicion, internal strifes, and controversy with missionaries, has been protracted and severe, but symptoms indicating recovery to health appear. The real causes of the low condition of the work of the Lord among them are better apprehended and more fully confessed by many; and there is a reaching forth in some degree towards a better state of things. Missionaries are welcome in all the pulpits and religious meetings; and there is no agitating discussion that is worthy of mention."

At the meeting of the Bethymia Union in this city last year that body declared the former pastor of the Langa Church Dardegh Vartookian, who had returned from America, a teacher of false doctrine, and whose conduct was

was far from consistent with a Christian profession, to be unworthy of recognition as an evangelical minister. As he had a strong support from officers and members of that church, its condition was spoken of with a feeling of deep sorrow, and a frankness of utterance by the leading pastors in the Union that had an excellent effect. Soon afterwards a new church committee was chosen, and efforts for the purification and spiritual improvement of the church that had long been greatly needed were undertaken and conducted in the main to good results. The preaching of Johannes Do Mugurdichean, a student of Robert College, has been excellent, the congregation paying his salary of five liras a month, and the chapel being generally well filled. His labors have not been without fruit in the increase of better feeling in the church and additions to its membership. The whole number of members is 50, - twenty persons having been admitted on profession of faith in Christ within a year and a half, of whom we have hope that they are worthy to be thus received. A subscription of ten liras a month has been made by the people for the support of Mr Mugurdichean whom they have called to be their pastor - a call which we strongly hope he will accept.

The labors of B. Pilibbos, supported by the Harpoot station, among immigrants from that region, have been

diligent, faithful, and quite efficient. He visits such persons, and holds meetings with them, in all parts of the city & suburbs; but has made Wizier Khan the center of his operations. The Sabbath evening meetings conducted by him and Mr Hitchcock at that place have been attended by an average of about 30 persons.

A service in the form of a Bible Class maintained by Mr Herrick and Pastor Andis in a room on the premises of the Bible House has an attendance of from ~~25 to~~ 30 to 50 persons. It is intended for those whose language is Turkish alone, and it is hoped that Greeks of the Capital and Turks may also be attracted to it. The audience thus far is made largely of Karamanian (Asia Minor) Greeks.

The state of things in Pera has not essentially changed. The Protestant families formerly there have mostly scattered to other places, and Armenians ~~are~~ now are not resident in the vicinity of the Prussian Chapel. The audience of from 30 to 50 persons, of whom the larger best consists of men from the interior, gather in that edifice, the use of which is still kindly loaned, at worship which is kept up without aid from the Mission treasury, the preacher last year having been Dr. Hagopos Giragosean. Since January 1, Pastor Simon Eutujian, the former pastor, has been re-engaged by the Ch. Committee to resume labors in that field.

At Haskeuy Mr. Hitchcock has labored by frequent

visits, spending a night during the week, and labors on the Sabbath, to revive the feeble remnants of expiring life. Prof. Keagohos has preached on half the Sabbaths. The congregation has somewhat increased, but is still very small, affording a striking illustration that a handsome house of worship, and even attractive preaching, are not of themselves sufficient to the prosperity of a spiritual work. Still there is some apparent gain in Nicomedia, especially in connection with the cause of evangelical education. A preaching service has been attempted at Orta-Keuy sustained at different times by Pastor Avides, Mr. Herrick, Mr Hitchcock and others. Its success is not encouraging. — Services have been kept up at Bebek by the voluntary labors of Pastor Murgurdich Kirejeean with the former usual attendance.

Pastor Garabed Kapujian has made his influence widely felt for good in all Constantinople, and his labors have begun to tell with visible effect in his Sentari where he is devoted especially to the work of evangelization. New houses have been drawn to the chapel not only from the floating immigrant population, but also from the residents. Quite a number of young men not unfrequently come in together, upon some of whom his earnest, hungry,

and faithful Gospel appeals always make an apparent impression. How many of these will become permanent members of the Congregation, and be won to Christ, is yet to be tested; but we have much hope of a solid and good work in that important section of our field. The establishment of the Keene, the erection of the beautiful building in process of construction for it, the opening of a school for boys; and the labors of Pastor Garabed with the impression made by them, have awakened, as was to be expected, some opposition but we have reason for gratification that it is no more bitter, and that it bids fair to be no more effective. Here, and everywhere the great need is the power from on high to attend the use of the means of divine appointment; and let the special object of this Annual Meeting be to gain by prayer and new consecration this one indispensable and only wanting element of success.

Education

The Station assists a private school at Pancaldi, and another in Stambul, to the amount of two liras each a month. There are about 20 pupils in each. It also aids a school in Hasskeuy opened by B. Khazanos Chohoorian,

who was educated at Berlin. It has been well conducted with a good amount of of Biblical and religious instruction. The number of pupils has risen as high as 70; but anathemas in the Armenian Church, and personal dealing with parents by the ecclesiastics, have reduced it to 45. The pupils removed are mostly kept at home instead of being sent to the Armenian School, and very likely may be soon returned. We look upon the influence of this School, and the maintenance of it, with great interest. A School has been commenced at Scutari. The experiment promises success if it shall be sustained, and we hope to have a suitable room for it in a house ~~on~~ to be built on the premises bought for the American Board near the Home. The present number of Scholars is 22, of whom 5 are Protestants and 17 Armenians.

"In the Home, Mrs Jonson has pursued the study of Turkish with a view to Evangelistic work among her own sex in the City. Acquaintance with the families from which pupils are received, and with visitors calling at the Home, it is believed may be of great assistance in forwarding the special object to which she is designated. The School has been carried on by the indefatigable labors of Miss Rappleye, shared by Miss Noyes,

and aided a part of the year by Miss Dwight and Miss Annie M. Bliss. The illness of Miss D. disabled her from work in the autumn without allowing hope of her resuming it at any early period; and Miss Sayes, after struggling long against enfeebling tendencies, has lately been brought ~~down~~ to the borders of the grave, and is obliged to seek release for a period of recuperation. The number of pupils at the end of 1874 was 41: 26 boarders and 15 day scholars. All of the latter but three, without help from a foreign source, paid in full at the rate of 30 Mejidiehs (Turkish dollars) a year. Six of the boarders were full pay (25 liras each), the others receiving assistance in varying proportions from the whole to only one ~~half~~ sixth from foreign sources; the amount received from the whole number of pupils being nearly equal to the sums total of aid thus rendered. It is hoped that the proportion of aid will be lessened by keeping it within its present limits and ~~the~~ an increase of the number who pay in full. Owing to the poverty of the mass of the population, the opposition of ecclesiastics and those specially interested in native schools, and other causes, the gain of full pay boarders has not been equal to our expectations. Indeed the number of that class two and a half years ago was greater

by two than it is now, and one more than it has been at any time since, while ten have in that time left it. But the advance, in the same period, from four to 12 full pay day scholars, and the number of boarders from whom a payment, which is considerable for the means of their parents is obtained, affords encouragement for the future. The school has a high reputation for the thoroughness of the teaching, its admirable order, and the moral training and intellectual progress of the pupils; and we have good reason to believe that saving impressions of spiritual truth have been made upon some of the pupils. Two complete the full course at the end of this term, both of whom may become teachers. The institution is accomplishing to a gratifying extent the object of its establishment, and we cannot doubt that when fully equipped for its mission in the new structure which is to be its permanent home, and sustained by the faith and benevolence of its supporters, it will be crowned with the Divine blessing in a still higher degree. The rising new edifice is looked upon by many of the people with lively interest, and expressions of gratitude fall warmly from lips not used to such utterances, to Christian ladies in America for this great benefaction to the daughters of Turkey.

"Our interest in Robert College is hardly less than it would be if that institution were organically connected with the Mission. We hail those laboring in it as fellow workers with us in the same great enterprise of the enlightenment and evangelization of these lands." and bring the addition which they contribute to social enjoyment and encouragement in our schools & effort. The thoroughly Christian character of the College was vindicated last year, in a way to establish fully its claims to the confidence of the Christian world, by the defeat of a combined movement of pupils and parents, supported by inflammatory articles in the native news-papers, to break down the requirement of Biblical study and attendance on religious services. Fortunately this movement was confined to Armenians, the students of no other nationality taking part in it. Twenty four of the Armenian students committed themselves so darkly as to be obliged to leave; doubtless much astonished themselves and the whole community with them at the readiness of the conductors of the institution to sacrifice a patronage of nearly £1000 sterling rather than yield on this vital point. The incident is instructive as showing the importance

of making foreign educational institutions in Turkey, by permanent endowments, or by a steady annual support from abroad, largely independent of income from students.

Secd. June 14, 1876.

Rec'd. June 14.

Report of Constantinople Out Stations.

As heretofore Br. Arakel has been both preacher & teacher at Nicomedia. This has been regarded as a temporary arrangement. He has been paid wholly but very inadequately by the people. A call has been extended to Pastor Gorabed Nergararian of Vizis Keprey, near Manoosa, he is a native of N. & desires to return to this vicinity. Although he has given a negative reply to the call, it is thought that he may yet accept it. A girls school of 12-15 pupils is taught by a graduate of the last class at Manoosa.

The condition of the work at Manoosa is not satisfactory. The church is divided. And until a suitable pastor can be provided, we have little hope of a united people and a prosperous work.

Baghchejik. The first part of the year, as previously, there was no regular preacher at B.- members of the church, and different pastors and preachers conducted the Sabbath services.

Pastor Kohannes Dr Stephanoos spent a part of the autumn and winter there with very pleasing results. His labors were very acceptable. And in January, Brethren Parsons and Nitchevich met a committee on the part of the church, consisting of pastors Kohannes Dr Stephanoos & Alexander Jejejian

and a member of the church, to devise and agree upon some plan, by which a pastor & teachers might be secured for that people. It appeared that the community now owe to the Government a debt of 26000 ps. and of borrowed money for the last years expenses 2200 ps. Moreover the community which has not increased in numbers, has yet not so much pecuniary ability as in former years. A preacher & two teachers were required. The aggregate annual expense for them was estimated at from 12500 ps to 14100. of which the people could pay for the current year, only 1800 besides necessary current expenses, and payments of the accumulated debt; but that for the three successive years, they could pay annually 3200 ps. And it was agreed that the Missions should undertake to furnish the remainder, provided suitable laborers could be found, satisfactory to the people, to the Com^tee, and to the stations, for four successive years. In accordance with this agreement, Pastor K. has remained at B. until the present time. And an arrangement was made, by which he should continue there four years from this time. But in consequence of some physical weakness, for which he regards the climate of B. unfavorable,

he now decides to return to his church at Rodento. This leaves B. without a pastor: nor do we see how a suitable man is to be found for the place. An experienced teacher was put in the boys school, who also preaches on the Sabbath, and conducts prayer meetings, in the absence of the pastor. An experienced female teacher also, was provided for the girls school. The aggregate number of pupils has been about 90, - the usual Sab. cong. ± 200. For some time the people have been agitated over the question, where ought the females of the cong. to sit at the Sab. services? In a high and inconvenient gallery, or upon the floor of the house, with an opportunity to see and hear the preacher, equally good with the men? The question was raised by the ladies of Baghchejik, as a matter not only of taste, or of personal preference, but of principle. It caused a great deal of unpleasant feeling and acrimonious discussion. The difficulty has finally been solved, by making the gallery into a large, commodious, and much needed school room. So that now the women enjoy advantages like those of their own sex in other protestant congregations.

If Providence shall provide a pastor for B. with suitable teachers, for the four coming years, we have strong

hopes that this will become one of the very best churches in our field, and that the outlay made, will not prove to have been an unwise one.

Ovajih. During the year the Sab. services have been conducted mostly by the Missionary at Bazpchejih. A school has been taught by a former pupil of Hiskiah with good success. There has been an increase of attendants upon the Sabbath.- the present number being quite double what it was at the beginning of the year. But recently the teacher through ill health has closed the school. There is no other one to take his place; and there is an urgent call for a competent man who may both preach and teach.

Armark. For this people a much needed building has been erected, containing a chapel, school room, and three rooms for a residence. The expense was upwards of 10000 pr. of which the people paid 1000. On the opening of this chapel there was a large increase of hearers, both male & female, and if a suitable preacher could have been provided, an immediate and permanent gain would probably have been secured. But there was no such laborer to be found. A student from Hamadan Seminary went as teacher during the winter vacation: but he did not leave a good impression. However

there has been an addition of four men to the community. We are earnestly implored to provide for this place both a preacher and teacher; and in every consideration it is desirable to do so.

Hoscal. This village has given us considerable encouragement. A number of backsliders have returned and several new hearers are seen at the Sabbath services. In accordance with a long prepared request of the people, a member of the last class of the G. School at Monrovia, has become their teacher. Her success has exceeded our expectations. There is an urgent demand for the erection of a house at Hoscal similar to that at Armah, and for the site and building, at least 12000 fs will be required, of which it is hoped the people may provide 2000. With a teacher at each place, one preacher would supply both Armah and Hoscal.

Koundbeleny. The work at Koundbeleny has been considerably interrupted. In common with all the villages of the district, it has suffered from the famine. The people are very poor. In the Autumn Br. Grabed, who has labored at K. for several years, was removed to Hangjelor. — Br Kapp of the Monrovia graduating class, taking his place for the winter vacation. This man, a native of the place and much respected, did a good work for the five months. But on his return to M. no one could be sent to teach

his plan. A temporary supply for the school was found: but without a teacher the work suffers. Here also a new building is required. The one now occupied is small and dark, & wholly inadequate to its purpose. Moreover it requires extensive repairs to preserve it. It is estimated that the cost of a new building will be 14000 ps. of which the people may give 4000. Br Kagop is expected to return here when he graduates in Nov. And with God's blessing upon his labors, we shall hope soon to see at K. a stable and prosperous congregation. The present number of communicants is 11. The community consists of 15 families.

Khengilar. There has been no interesting Christian family in K. for several years. Br. Garabed went there with his family in Nov. from Kondkeleng. He has had large congregations and a promising school. It seems desirable that he should remain.

The New Villages. Br Abkar has resided at Ortakeny, preached regularly at Chengile Sab. A.M. and performed the labor of a Helper and Colporteur in Chengile, Ortakeny, Medzkeny, and Keremet according to his ability. A teacher & his wife, both laboring in the school, have resided at Chengile since October. This school is tolerably successful, & seems satisfactory to the people. The congregation

At Chengile has not increased, probably has not been so large as last year under the former preacher. But it is permanent, and the influence of the preacher is good. At Olakeny there is no regular congregation. The people come to Mr. Abkors house for conversation, and he finds attentive listeners. A respectful hearing always in the coffee shops. One man goes regularly to the services in Chengile. At Medz Nakheny there have been three interested families for several years. They have held a meeting among themselves on the Lab; but there has been no place to gather a congregation. Recently there has been quite a movement in the place, partly parties having some worldly and selfish motives, and partly by apparently sincere inquirers. And it is highly desirable that a room for public service be obtained. On account of strong opposition by Armenians, it is impracticable to rent a house or a room. There are 1000 Armenian houses, and 30 Turkish. It is an agricultural village, very rich, with the reputation of being very wicked. One of the Turkish houses is now for sale, and it is a question whether in so large and promising a field, this house should not be purchased.

Karemet has one interested family. No special of-

fort has never been made in this village. But it is thought that the time has come to attempt something. Perhaps a school may be commenced next winter by a young man, member of the Protestant family, who is now in the Broussa Preparatory class.

An itinerant laborer has been employed in the N. field, mostly in the Yallova & Geiver districts, for 6 or 7 months. He has met with encouragement wherever he has been: & he reports a great change in most of the villages, in a desire for books & for religious conversation. This increased interest has been especially manifest in Ortakeny near Geiver, where one man has taken a decided stand for the truth. The village is a large one of 1000 houses. It is believed that there is a favorable opening for a capable man, who might receive pupils to his home & hold a service on the Sabbath. In the neighboring village of Kadi, are 5 or 6 Greeks, who have been regarded as Protestants for several years, & who very much need the influence of such a laborer. In the Bozan & Geiver, there is a good opportunity for making known the truth. A good man residing at Ortakeny, and visiting at Kadi & Geiver would have a promising field.

Tamlek & Trizlee, are now left to the care of the

Adaboyor church. We have visited them twice during the year.

With the Adaboyor church & people we have no relations except those of friendly intercourse as Christians together.

With aid obtained from Holland a new iron church edifice is being brought out from England which is expected to accommodate 600 or 700 people. The community is prospering also with its projected school, which is yet in its incipient stage. A few pupils have been in attendance for a portion of the year, to one of whom, a native of Jamaica, and expected to be a Helper there, we have given aid to the amount of £.7.7.

Rodeslu. The Pastor of this church has spent nearly one half of the year at Braghbeyi; the church with a kind and Christian spirit consented, leaving us to supply their pulpit as best we could. We transported Br Hugendiek there from Cherejile. His labors were very satisfactory. There has not been special growth at Rodeslu; but the people afford an instance of a united & well regulated Christian community. The pecuniary contributions have not increased, but by weekly offerings in sealed envelopes, the amount raised is received promptly & without difficulty. The two schools at the opposite ends of the town, one by a male, & the other by a female teacher, are in a good condition, with 50 to 60 pupils.

Much interest has been felt in the reports of the Colportean

who is under the direction of the church, and who labors in the large towns and villages on the line of the Adrianople R.R. and on the coast of the Marmora, from Const'ple to the Dardanelles, — a large and important field. A considerable portion of this territory is occupied by Greeks. There are also large numbers of Armenians, besides Turks and Bulgarians. The Colporteur, being a Greek, and speaking also Armenian as well as Turkish, is well adapted to the field. An interest has been awakened at several points, but especially at Moda Kony, on the Dardanelles, from whence we have an application for a preacher & teacher.

The Bible Woman, on account of ill health, was obliged to remit her labors during the summer, but resumed them again in October, with more than her former interest and success. She has at the present time 23 pupils, whom she instructs at their homes, thus having an opportunity to present the truth regularly to so many different families. Her labors are prosecuted with an earnest spirit & we trust will not be without fruit.

<u>Adrianople</u>. Pastor Alexander Partimaljian, continued his labors through the year at A. We hoped that he might become the permanent pastor of the church. But the people were not willing to call him

as pastor, was to remain longer as temporary supply; and two months since he left & went to Adabazar. Pastor Alexander was in some respects successful at Adrianople, especially in effacing to a good degree, the evil effects of former divisions among the people. But in some way the people became alienated from him. They complained that he engaged in commercial ventures, and neglected pastoral duties.

The School is successful with a competent teacher. The colporteur continues his labors in former years — a faithful & useful man. The amount given for their own institutions has nearly doubled from £1½ to £3.

The Girls Boarding & Day School at Bagchejik last year with 12 boarders, & this year with 24 is in a prosperous condition. Were 24 pupils vary in age from 11 to 19 years. They are gathered from 13 different localities, from the Vicinedko and Broosa fields and one from Constp. In addition to the Boarding pupils, there have been 36 day scholars, from Bagchejik, and a family for the winter months, consisting of the parents and 3 children, from Shak Shak, near Gallowa. The latter were taken, for the purpose of preparing them, especially the father, to labor in their village, where they are the only protestants.

Most of the boarding pupils have been self supporting — paying the estimated expense of board, fuel, light and washing, or 1/2 Turkish liras per month. They all furnish their own clothing and books. The day pupils pay a tuition fee of 1 pi. per week, a sum small in itself, but not easy for many of the pupils in Bagchejik to command. Miss Fowlkes & Miss Parsons have given their whole time to the school. Mrs Parsons has heard one Bible recitation daily. Mr Parsons has attended evening prayers, & a Lab. eve. Bible exercise when at home, and rendered other incidental aid as he has been able. A native female teacher has been employed, and a male teacher, for a portion of the year, has come in several times a week to give instruction in ancient Armenian.

An experienced Bible woman resides in the school building. She holds a service on the Sabbath which is attended by the pupils and their friends; and more especially by women and girls in no way connected with the protestant community. This service has been held 1½ years, and has become an important and recognized feature of the christian work at Bagchejik. This woman visits in the village also. She is a capable & valuable

labores

Two of the older pupils recently united with the church in B. and we think that the religious influence in the school has been of a positive & desirable character. One of them who united with the church expects to go to one of the Gallova villages, as a Christian laborer, at the expiration of the present term

As mentioned above, female teachers are employed at Kiosnedia, Bagshehejik, Ovajik, Kascal, & Rodosto. We regard their labors as very valuable, especially in such villages as Ovajik & Kascal, where the Girls School is the principal evangelizing agency. We would be glad to employ several others immediately in like situations. It may be that the problem of how to reach many of the small villages of this field will be solved in this way; and that a great part of the instructions given in the schools, may be by females. Regarded in this light, the value of a Girls School, gathered, like that at Bagshehejik, from many localities, & where thorough instruction, Christian training, and general culture, all of a high order, are combined, can scarcely be overestimated

On behalf of Constantinople Station

M. N. Titsworth

Constantinople May 1875

Contoniotti Cat
no. 2.
Stations, 1875

Recd June 14.

Acknd. June 14

Report of Constantinople Station 1876

Personal labors have been as reported a year ago, except that Mr. Pettibone's time has been largely devoted to superintending the work of building in Scutari, and Mr. Hitchcock was absent three months on a trip to America, from which he returned with Mrs. H. Mr. Pettibone having visited the Central Mission with reference to Aintab College, is now on his way to the United States, and Mr. Baldwin has taken his place as Treasurer. Mr. B. also assumes the care of the Secular Agency, leaving Mr. Dwight free to devote himself wholly to the department of publication. Important assistance has been given for a few weeks by Mr. Bowen; and we are under more than the usual obligation to our brother Dr. S. G. Bliss, General Agent of the Am. Bible Society for aid rendered in various forms.

We are in the midst of political disturbances and financial disasters, the course and end of which cannot be foreseen. The past year has been one of much disquietude and suffering from this cause. Men's hearts fail them for fear of the things which may come upon them; but, alas, few turn unto the

Rock that is higher than they. This condition of things is unfavourable to the support of schools and pastors by the people; but in respect to hindrances from governmental sources it has wrought favorable results. The attempt, long persevered in, to bind the Word of God in the langnge of the dominant race has been signally defeated. Vexatious devices to embarass our use of the press, and the circulation of its issues, have largely failed of their object. Applications repeatedly denied — as for a firman for Aintab College, for a permit for erection of houses for Professors in Robert College, etc., and in regard to the civil position of Protestants as compared with other non-Mussulman communities in the empire, have been granted. The energetic interposition of the American Minister, Mr. Maynard availed more easily than perhaps it would have done under other circumstances, to set aside an order from the Grand Vizier, given in response to an appeal from the Imperial Council of State, which stopped for two weeks the work on the house in construction for the Home, and to enable us to complete our other building operations in Scutari. As in the past the walls of the spiritual Jerusalem have been built in "troublous times", so it is in the present, and we trust it will be in the future whatever changes God may have in

store for these lands and in whatever way these may be accomplished.

After the full details contained in the reports of several late years our review of the work of the Stations may this year be more brief. No controversy agitates the Protestant native community, and our relations with it are increasingly cordial and satisfactory. The Pera and Langa churches receive no pecuniary aid from the treasury of the Board, nor so far as we are aware, from any foreign source. Both congregations are as large as heretofore; and an addition of four has been made by profession of faith to the Pera, and seven to the Langa church. There is some reviving at Hasskeuy; an increase of about two-fold in the Sabbath audiences of late; the missionaries during the last ~~two~~ year having supplied the preaching on one Sabbath a month, Prof. Hagopos Djejizian, of Robert College, that of the other Sabbaths. Prayer meetings have been sustained, and are now well attended. There is a private Protestant school of about 40 pupils; and Mr. Hitchcock having removed thither, has a station class of eight pupils, who, after two months instruction, appear well. Pastor Menguirditch Kiredjian voluntarily maintains the preaching service at Bebek, and has an audience a little larger than in past years. The Biblical service conducted by Mr. Herrick, and Past. Avedis

of Marash, who is still in Constantinople assisting in preparing the version of the Osmanli Turkish Scriptures, has drawn in greater numbers until the regular attendance is from sixty to seventy men, many of whom are Karamanian Greeks. A Bulgarian service is conducted by Mr. Byington at the same place; and also a Greek service attended by from 25 to 30 persons, one of whom reads a sermon when no preacher can be had.— The Khan work has been vigorously prosecuted by B. Pilibbos of Harpoot, whose labors we hold in high estimation; and a meeting is held in Kassim Pasha specially under the care of an excellent Bible Colporteur employed by Mr. F. G. Bliss.

A House with a large ~~upper~~ hall in the upper story for use as a chapel, rooms in the lower for the residence of a teacher and a day-school for boys has been erected as the property of the Board in Scutari. The preaching and personal labors of Past. Garabed Kapriehian have not been without effect. The Armenian population there is proverbially of the hardest sort in which to gain a hearing for the truth; and stirred up by the enlargement of our Sabbath Congregation and the demonstration of the hold gained by Protestantism in the establishing of the Home and a place for worship in a permanent location of such commanding appearance and advantages, the opponents of our work have left no effort untried to prevent the success of our plans.

Defeated in the endeavour to stop by governmental interference the erection of the buildings, nothing short of violence has been left undone to keep the people from coming to us. The large Armenian Church of the Cross has resounded with tirades against Protestantism and denunciations of the designs of the missionaries. A series of meetings was kept up in an adjoining room several months on Sabbath afternoons, in which instruction in languages, Arithmetic, etc. was given to young men, and lectures on points at issue between Protestants and Oriental Christians were delivered by the ablest speakers who could be obtained:- all for the purpose of exciting prejudice and preventing young men from attending Protestant services. The number however drawn to them has continued to increase, so that the places of the workmen from the interior who attended during the progress of building have been taken by others, and the audience now ranges from 120 to 170. Not a few persons have heard gospel sermons for the first time in their lives, several have become regular attendants, and evidence of the work of the Spirit in connection with the truth is not wanting. Much good has been done also by the press; in furnishing articles to which in discussions with Armenian writers, or on topics taken up by their speakers, Pastor Garabed has done effective service to the truth.

Baron Mengurditch Hagopian has received a call to become pastor of the church at Adrianople, to which he has ministered for more than a year. Two persons have been added to its communion, and the schools and congregations hold on well.

The church and congregation remain well united under the labors of Pastor Hohannes Der Stepanian, but without much increase. The church has received one member on profession of faith. It is much interested in the work of a colporteur whom it employs with assistance from the Station and the Am. Bible Society. As a result of his labors much light has been diffused among Greek villages in that region; and in the town of Dardanelles several men have taken an open stand as Protestants, four or five of whom appeared to be spiritually renewed. Quite a strong movement is reported also from Tchorlou, the half way station on the railway between Constantinople and Adrianople. Both of these places should be occupied by a native helper.

The Station aids private schools in Constantinople. viz. at Haskeuy, Scutari, Pancaldi near Pera; and in Stamboul. Another school of some 40 pupils is well conducted in Stamboul by a graduate of the former Boarding School for girls in Cons^ple and a member of the Langa Church without help from us.

We hail as the special event of this year the completion of the new dwellings for the ladies sustained by the W. B. Missions and the accommodation The Home School under their care. This beautiful and commodious structure, on one of the most eligible sites which either side of the Bosphorus affords for salubrity, ease of access, magnificence of view, and vicinity of population, has been built and furnished at a cost (including purchase of site, extensive wall building, grading of grounds, construction of road from the street, etc.) of about

in gold within the sum originally placed at the disposal of the Trustees for this purpose. The energy and benevolence displayed in filling up the fund of $50.000. for such an object are worthy of the highest commendation; and we beg to assure the Christian ladies who have accomplished this, of the high appreciation we have of their action in this regard. Future generations we believe will bless them.— Miss Rappleye withdrew from the institution at the end of the Summer term, and has since commenced a school at Brousa. Miss Closson was requested by the Trustees to act temporarily as Principal, assisted by Mrs. Tomson and Miss Patrick who was invited from Erzroom. The C. station has generously consented to the transfer of the latter to a

permanent connection with the Home. At the close of the year Mrs. Williams, formerly from Mardin, arrived from America to take the post of Principal, and Miss Parsons from the Painesville Seminary in Ohio to be Associate Principal. Miss Closson, having rendered a most acceptable and valuable service, has since returned to Cesarea. Two pupils graduated at the close of the school year, both of whom have since been admitted to church communion, and both are engaged in teaching. At the end of 1875 the number of pupils was 38; of whom 19 were boarders, and 17 were day scholars. The sum of £P. 354 34/100 ($1.560. in gold) was paid by the pupils, not including aid to any one from any private or public source. When the present active opposition on the part of those who fear its influence, and the prevailing severe financial distress, shall abate, we may confidently hope a large patronage for this institution. It is already a power for so great ~~good~~ value that we earnestly invoke in its behalf the continued prayers and liberal support of its founders.

The Nicomedia Field

The three churches in this field under the lead of Pastor Alexander of Ada Bazar have been united in what is called a Presbytery, but without separating from

the Bithynia Union. The church in Nicomedia, being divided into two parties, accepted elders nominated by Pastor Alexander Ojejizian and Pastor Alexander Peshtimaljian. The family of the latter resides in Ada Bazar while he has preached somewhat frequently at Nicomedia, and now expects to labor there. In Bardezag the Session consisting four elders and three deacons, was chosen by the people. The announcement from the pulpit of this arrangement was accompanied by the statement that the civil business heretofore transacted by the "Natural Committee" would thereafter to by the Session; and that non-church members would not be recognized as belonging to the Protestant civil community. A policy of such peril we hope will not be persevered in.

The church in Nicomedia has not recovered from the condition into which it fell after the loss of its late pastor. The school is feebly sustained by the people, and the pulpit is supplied by one of its members with occasional assistance from Ada Bazar.

The church in Bardezag has enjoyed the valuable services of B. Stepan of Ovajuk as teacher and preacher. These two churches at present depend upon the two pastors above named for distinctively pastoral work.

On account of the scarcity of native agents we have been able to occupy only Ovajuk, Koordbelug, Hunjilar,

Report of
Constantinople Station
1876
Rec'd July 5.

Report of Constantinople Station.
April 1877

The year past has been in the Capital, as throughout the empire, one of political disturbance, and consequent anxiety & distress among the people. The business activity of Constantinople depends largely on Governmental disbursements. These have been cut off; & with prostration of trade, & consequent want of gains, & on many with loss of employment, new burdens of taxation have been imposed. While in the normal condition of things the mass of society barely live, under these circumstances the question how to obtain daily bread presses with crushing weight. God's judgements are heavy upon the land; & there is reason to fear that his purposes of mercy may require heavier ones in the immediate future. But while we sympathize deeply with the people in their suffering, & are not insensible of dangers to which they & we are exposed, in this crisis of the Mohammedan domination in Turkey, we look with confident hope to its issue. We believe that better days are before us in respect to the work in which we are engaged; & that out of whatever conflicts of diplomacy or arms, and

whatever calamities as an expression of God's anger against sin, there will be a triumph to the kingdom of Immanuel. Attempts to bind the word of God have not been allowed to succeed. In more than twenty languages nearly 40.000 copies of Scriptures (Bibles & portions) have been sent out on sales by the Agencies of the British & Foreign & the American Bible Societies from the Bible House in Stamboul in 1876. Of these, 4564 copies were in Arabo-Turkish. The Committee appointed by the two Bible Societies for revising Turkish Scriptures & giving a standard version in Osmanli Turkish has prosecuted its labors & after issuing the New Test. has advanced in the Old to the prophecies of Isaiah. The circulation of the Avedaper newspaper has reached 2.200 copies, being an advance of 500 on the previous year & it goes to 233 of the principal cities & towns of the empire where Armenians & Greeks are found, & the Monthly Child's paper has attained a circulations of 1800; while the Bulgarian paper, the Zornitza, has a subscription list of 2900, & the Monthly paper has 900. The number of books & tracts sent out from the book depository in the Bible House has shown no falling off as compared with the previous year, and as will appear from

the Report of the Publication Committee, the work of the press has been carried on with usual activity.

To all interested in our work, it cannot but be matter for both gratitude & hope that the past year has witnessed the addition of yet another to the many departments of Christian effort already being carried on by the Board in the Turkish Capital. To Greeks henceforth, as well as to Armenians, Turks & Bulgarians it will be our endeavour to preach the Gospel of Christ. To take the charge of this new work, initiated by one of the Am. Bible Society's Colporteurs & carried on during the Summer by Dr. Rigg, Mr. Brooks was called from Manisa in the Autumn, & he has since his removal been giving his attention to it. Every Sunday morning he preaches at the Bible House to a Congregation ranging from 12-20, & has had an occasional Bible Lecture at the same place in the afternoon. Most of those who come are regular attendants & fully committed to our cause; perhaps the greater part are residents here and so to be counted on in the future, while the rest, if continued want of employment here

is to drift them back to their country homes, we must strive to send forth messengers of God's salvation & so to preach the truth where we ourselves cannot go. Mr. Brooks prepares every week for the Aggeliaphoros a column or so of items of Greek news, visits Greek schools, families or shops as the way may be opened up to him, but as yet has felt it necessary to give his chief strength to such study of the language as might help him to become an acceptable preacher to a critical nationality. The Greek work here as elsewhere in our field is one that will require long patience, that may often task the forbearance & faith of home friends, but none the less needs to be done & to be done by us: it should not be subjected to unjust comparison with other branches of our work, but should be judged according to its own individual difficulties & wants; so treated, we venture to prophesy, that this newly raised banner of the Lord will yet gather about it not a few trusty volunteers for the one, common army of the Captain of our salvation.

It will be the aim of our Greek missionary to open as soon as possible additional preaching

places in & about the Capital & also to visit, as desired, other parts of this or our adjacent Turkish Missions, where Greeks are found ready to listen to Evangelical teaching, but where no Greek speaking missionary is stationed; work of this kind will of course necessitate the presence of a Greek assistant here & the employment of such will have to be kept in mind as a not very distant duty.

Our relations with the Protestant community in the city are perfectly cordial. There is freedom of consultation & union of labors; & we have now nothing more to desire in this regard but an increase of spiritual sympathy & efficiency in the common ~~cause~~ work of our Lord. Sabbath services are maintained, in a room adjoining the Bible House, in the Greek, Turkish, & Bulgarian languages; at Langa, in Stamboul, in the Armenian & Turkish; in three khans in Stamboul & one at Kassim Pasha, usually in Armenian, but sometimes in Turkish; at the German Embassy Chapel in Pera, at Haskeuy, & Bebek, & in Scutari, in the Armenian.

The Langa church is well united, is gaining somewhat in knowledge & ability in respect to proper church action, & still sustains its services without pe-

cuniary aid from any foreign source. The congregation consists largely of men from the interior, who are here without families, are poor, & many of whom contribute to the support of churches in the places from which they come. It is unable to support a married pastor; & yet its need of such a one is very urgent. During the last year a young man Mr. Hohannes Do Mugurdichian, a graduate of Robert College & of the Marovan Seminary was useful in labors in that field. At present Prof. Hagopos, of the College, is their preacher in Armenian. Eleven persons have been received to the communion by profession of their faith during the year. A Sabbath School has been sustained with a good degree of success. The need of a new & larger house for worship is increasingly felt; & the obstacles to its erection having in good measure passed away, we hope soon to see it provided by the use of the appropriation made for this purpose from the Treasury of the Board two years ago. One of the oldest members of the church a grand-son of the Teacher Pechtimaldjian whose name is conspicuously & honorably connected with the beginning of the evangelical movement among the Armenians, has recently, after protracted & severe suffering borne with exemplary

patience, died in christian peace.

The former pastor of the Pera Church Simon Eutijian having recovered in some measure his health, has resumed labor in connection with it. Very few of the church members reside now in Pera or its vicinity, & these are widely scattered. The Sabbath audience fluctuates between 35 or 40 & 80. An arrangement has just been made by which Pastor Simon assists Mr. Hitchcock in the instruction of the Station class, & preaches on alternate Sabbaths, in Haskeuy, & Mr. H. shares with him in preaching, Bible class instruction, & pastoral visitation in Pera & Pancaldi. It is hoped that in this way the things which remain & have so long seemed ready to die, may be strengthened in this field. An addition of four has been made to the communion of this church on profession of faith.

We hope there has been some progress at Haskeuy. The congregations are not large; - the usual attendance is upwards of 40. The afternoon Bible Service is often larger than the morning Service, while the attendance at the Prayer meeting is usually more than 30. The teacher has preached one Sabbath per month; Prof. Kagopos Ojejizian one for the first half of the year; and for

the remainder of the time the pulpit has been supplied by the Missionaries. The influence of the Station Class has been favourable in all respects.

Harekeny is regarded by some as a burned over & worn out field; in past years the scene of much that was not only of good report, but very precious; but that in these latter years it has been drained of all its desirable material, and is fit now for nothing but to be destroyed. However it is our conviction that it is as hopeful to labor here as in most other parts of Boneple; & especially that the existence here of the large & convenient Chapel, and the fact that former labors are favorably remembered, and that much valuable seed is in the soil, should lead us to continue to prosecute our labors here with the hope of yet reaping a valuable harvest.

The Biblical Service conducted in Turkish, on the premises of the Bible House, by Mr. Herrick & Pastor Aredis, of Marash, who is still here, is attended by an average of 50 persons, all men, & many of whom are Karamian Greeks. The labors of Pastor Garabed Kapriehian have Scutari for their centre & principal field, but extend somewhat over the entire city & suburbs, throughout the whole of which his

influence is of great value. The Armenians of Scutari are noted for their devotion to what they deem their national honor & interest, & their determination to prevent a division in their ranks by the introduction of Protestantism. Defeated in their earnest endeavors to keep us from gaining a lodgment in their territory, & chagrined at seeing us in possession of so admirable a position & equipments for education & evangelistic effort, the ecclesiastics leave no stone unturned to hinder our success. The church of the Holy Cross, resounds with tirades against us, & it requires no small amount of courage to face the storm of social wrath & persecution which must be endured in coming to our services or sending a child to either of our schools. We must wait in patience for the rapid advance which we desire, while we rejoice in the slow & steady gain which we are permitted to see. The congregation has averaged about 125, & the Sabbath School (of which our Brother Dr. S. G. Bliss acts as superintendent) has averaged 102. In this are a large class of young men taught by the Pastor, two classes of adults & old men, two of boys, one of women, & three or four of girls, in which latter the board-

ing pupils of the Home are found. The attendance at the preaching service & in the Sunday School has become quite regular, although there are always some new faces seen. The number who hear the truth at least once is quite large. A special cause of gratification is in the drawing in of several young men who have become regular attendants, & in the influence for good which sons & daughters of the few Protestant parents have come under. Evidence of the work of the Spirit on the hearts of several is quite encouraging. A young Men's Christian Association, for mutual improvement, & benevolent & religious work has been formed & is useful. Throughout the city a movement toward united effort on the part of young men in the Protestant community has been commenced, &, if it be guided & supported may accomplish much good.

Baron Pilibbos, from Harpoot, continues his labors among the immigrant population from the interior with activity & success. The meetings in the three khans in Stamboul & one at Kassim pacha, are mainly under his charge. These are very useful in their influence among the immigrants from the interior. In the autumn

Baron ~~Hampartoom~~ Karoutiune, kindly loaned to us by the Cesarea Station, labored zealously among the Turkish speaking Armenians, & with promise of good results; but finding that he could not support his family in the interior & live here on a salary twice as large as sufficed for himself & family together there, after three months he left us to return to his home.

Education

The Station Class has been under the care of Mr. Hitchcock at Haskeuy. It was commenced in Feb. and continued through the year with the exception of a vacation of 2½ months. The class began with four, one of whom returned to his village after a few weeks, but others came, and eight were receiving instruction for most of the time until July 1st. Three of them spent the vacation in Christian work, in the villages, and quite successfully. After the vacation four others were admitted, and for several weeks a fifth from Pastor Alexander's School. The latter however was only temporary; so that the field number of the class for the last 3½ mos. of the year was twelve. Three of the pupils belong to the Brousa field, & two to Manissa. Three were taken from Constantinople although not native here; &

the remaining four are natives of the Nicomedia field. It is expected that seven will be ready to enter Marsovan Seminary next Spring. One has been dismissed, and the remaining four it is hoped will spend some time in Christian work and be prepared to enter the succeeding class in Marsovan, or two years from next Spring.

This class was commenced aft'r great searchinge of heart. The experiment had been tried in Constple, but without success. Then pupils were sent to Broosa and to Marsovan. We are expecting yet to reap the fruit of these. But the prospect was not encouraging. We could get almost no suitable laborers; - there was no adequate supply or prospect of one. The School at Broosa was closed; and to send a sufficient number of pupils to the preparatory class in Marsovan was beset with great difficulties. It seemed plain to us that we must have a preparatory class of our own or not have the men that we need. And also that in our circumstances the class must be in Constantinople. Hence we

located it in Marsovan; and thus far we think that the result justifies the experiment. The expense is not excessively great, and there is hope of raising up some laborers for this portion of our Mission. Some branches of study have been pursued by the class in connection with the school of Mr. Ghazaros Chaparonian.

This latter school has had at times over 60 pupils; but owing to poverty of parents & opposition the number is reduced to 40. So irregular and small have become the payments that the teacher is quite in despair, & if we are obliged to withhold aid, we fear its will go down. A school at Pascaldi, to which we have given assistance to the amount of two liras a month, because of our withdrawment of that assistance has been given up. A school of more than 50 pupils, to which we have given a little aid, is conducted at Sanga by a ~~former~~ graduate of the former boarding school for girls which under Miss West's instruction, is quite successful. The Scutari school for boys now occupies

rooms in the new chapel edifice. Notwithstanding the opposition to it, it has 25 pupils, of whom not quite one third are from Protestant families. The number might be much increased if scholars were taken without pay. The financial distress makes the collection of even small tuition fees very difficult. Some give one medjidieh a month, & others give as low as a quarter of a medjidieh (A medjidieh is about one dollar). It is believed that after a few years, if a fair degree of business prosperity shall return, this school in Scutari will yield the support of its teacher, & needful expenses, apart from rent for the apartments given him for residence in the chapel building.

The Home commenced the year under Mr. Williams as Principal, Miss Parsons as Vice Principal & Mr Tomson & Miss Patrick as associates in the care and instruction. It also then entered the new edifice provided for by the noble generosity of the women of America. The com-

commanding position & beauty of this edifice & its adaptation to the purposes for which it is designed, excite universal admiration: & its existence, together with that of the chapel building & the mission dwelling, is visible assurance that evangelical Protestantism has become an irremovable fixture on the Asiatic as well as on the European side of the Bosphorus. The results on character of the education & training given, will in time overcome the fear of proselytism, & secure an abundant patronage. At present, the inability of parents to meet the cost combines with this fear, with the false views which prevail concerning the kind of education to be given to girls, & with the less willingness on the part of most parents to incur expenditure for education of their daughters in comparison with what they are willing to do for their sons, to hinder it; but the success already achieved is very encouraging. The year began with 22 boarders & eleven day scholars: a total

of 33; & closed with 24 boarders & 25 day scholars, - a total of 49 pupils. The amount of payments by the pupils (aside from what they were enabled to give by charitable assistance from various sources) was £T. 257 40/100, or $1132.56 in gold. Thus far in 1877 the payments made are considerably in excess of those of last year.

A class of three graduated at the close of the school year in July. All of these are employed in teaching, & also one other boarding pupil who has left without completing the full course of studies. The intellectual progress, & improvement in manners & in the whole tone of character of most of the pupils, have been highly gratifying; & of several there is reason to hope that they have consecrated themselves to the highest ends of life under the impulse of love to the Savior whom they have found. Thus the object of the institution begins to be realized & the reward desired is gained for the unwearied labor bestowed by the lady teachers & the expenditure made upon it by

those who have founded & sustained it for the glory of God & the good of the daughters of this land.

In closing this branch of our report we would express our continued interest in Robert College, our high appreciation of the benevolence of its honored founder in giving it continued support, & our hope that, carried through this political & financial crisis of the country which necessarily cripples its work and income for the time, it will have a still larger prosperity in the future, than that which has so signally attended it hitherto.

Outstations

Rodosto The church here is in a comparatively good condition. The Pastor although suffering from ill health is efficient, judicious, & faithful. There were six additions to the church on Prof. A bolporteur has labored nearly all the year, in different towns of the field, and more especially in Tchorlou and the Dardanelles. A promising work seemed about to open at Tchorlou; but a student going there for the winter vacation, a violent opposition was developed,

which rendered it impracticable to do any open work. We hope good seed was sown. At the Dardanelles six brethren have been accustomed to meet on the Sab. for worship. The colporteurs spent considerable time there; & just at the close of the year an experienced brother from Rodosto went to spend a season with them. He has gathered 10 to 12 persons at his room in the Khan twice each Sab. We deeire to locate a permanent laborer at this place.

<u>Adrianople</u>. Baron Muggerditch Hagopian has continued his labors at A. A call was extended to him the first of the year, but the ill health of his family, and doubtful support led him to decline for the present. He is an acceptable preacher, and active in pastoral work. We hope to see the obstacles to his ordination removed. The colporteur has been very much hindered in his work by the unsettled condition of the country. But as a faithful laborer he continues active in the city when prevented from going abroad.

<u>Nicomedia</u>. This place was without a preacher

most of the year and in a very low state; spiritual death, dissensions & covetousness largely prevailed. In Dec. Baron Martyros, formerly of the Brousa High School, began his labors here. Little by little the scattered flock gathered around him. There is hope that he will continue with them, and that all will be brought in and the church pass from its long night of death into the light of a new life.

Bardezag The past year was the second of the four for which special arrangements were made with the Station for the support of the gospel institutions in this place. Baron Stepan has steadily grown in favor as a preacher. All the formerly disaffected members of the community have come back. The congregation is increasing in numbers. Of late the attendance has varied not much from 300. The meeting for women at the School house, mostly of Old Armenian women has continued with no diminution of attendance. The school for advanced pupils has not given satisfaction on account of the want of a suitable teacher. The primary department

has been taught by one of the girls from Aharonan. The people at the close of the year were in arrears nearly ½ of the £30. which they were to pay. But in view of the fact that nearly all the families had been obliged to diminish the expenses of their usually very cheap style of living and that many could with difficulty obtain the cheapest quality of food, also that the brethren earnestly promised that they would make up the deficiency, we have not had the heart to find fault with them. The mission school has continued popular and prosperous. Of the first class three were married before they finished their course & four were graduated Jan. 6. 1877 having completed a course of 3½ years. It was thought best that they should not complete the regular course of four years on account of the urgent need of their labors in the villages. They have been located one each in Armash, Ortakeuy, Hanjilar & Shakshak. There are now in the school 60 pupils. Of these 20 are boarders & 40 day pupils; about one half of the day pupils are Protestants.

<u>Cvajuk</u>. In this place Baron Gaios has con-

tinued his labors as teacher and preacher, but with not much encouragement. The little community has hardly held its own in numbers. On account of the deep poverty, the brethren have failed to pay the share they agreed upon towards the Helper's Salary. There is a school of 20 and a congregation of from 30 to 50.

Tambut This outstation of the Adabazar church and Conepla Station, has been without teacher or preacher for years. The place of worship is deserted and going to ruin. A lad was taken to educate, with the hope that he might become a teacher & preacher in his native village. But after years of training in Bardezag, Brousa & Marsovan, and a year in the Theological Seminary under the care of Pastor Alexander, at our expence, we are obliged to relinquish all hope of his becoming an acceptable laborer.

Sakarizesky. This is a new enterprise on the banks of the Sakarine, two miles distant from Adabazar. Twelve Protestant families reside there. For them & their neighbors comprising nearly 100 houses it was thought desirable that a school and a meeting should be sustained. Baron Arakel Abrahamian was employed by us for this service. But

failing to get an appropriation for the place for 1877 we were compelled to suspend the work although most earnest appeals have been made by all pastors interested, to us to continue.

Haskal. Here during the past two years the station has expended about £25 for a sight & material for a school house & place of worship. But left almost wholly without a laborer there has been little to encourage. A pupil from the station class spent his summer vacation of 2½ mos. gathering the children into his room for instruction, visiting the people, & holding meetings with a good degree of success. A school and a very promising work among women was begun the 1st of Feb. (1877) by one of the girls recently returned from Marsovan.

Arnoash. Four years ago we regarded the brethren in this place as a model community. With no helper or teacher even, they were growing in number, and were a united & happy people. They early resolved to bear at least ¼ of the pecuniary aid they might seek from the Mission. Three years ago aid was given them to build a place for public worship. But being left without a suitable laborer the work did not advance encouragingly.

A pupil from Pastor Alexander's school labored 5 mos. of the past year. Near the close of the year a colporteur was sent there to reside, & here as in Heaskal there is a good work in progress among the women in connection with the school taught by one of the girls from Bardezag. From 30-50 women attend the Sabbath services, and the School room is filled with women every Wed. P.M. for Bible instruction and worship.

The condition of things in the three places, Heaskal, Armash & Tamluk is to be accounted for in part from the fact that they have been left for a long time almost entirely to themselves. We have a colporteur now who having his home in Armash will care for the nine Armenian speaking villages lying between Armash and the Black Sea. The remnant of the flock in Tamluk plead for at least a female teacher about whom they may rally & live again. The attitude of the outsiders in these places, their bearing toward us, their desire for the word of God, the interest among the women, the efforts to learn to read & the close attention to the Truth wherever they hear it encourage us to hope that the Lord will yet visit them & revive His work.

We turn now in our review of the past year to the

Geireh district where we shall find more to encourage us.-

Koordbeleng. After long years of seed sowing & waiting we now appear to be enjoying what we hope is but the beginning of a precious harvest in ~~this~~ place. Baron Hagop, a native of the place and a graduate of Marovan, has labored with great zeal & success. The entire Protestant community has been organized for Christian work, the men, women & children separately. The children meet at the teachers house every Saturday P.M. bringing with them at least five para each. With the money they purchase tracts and books in the Armeno-Turkish, and through their fathers, & elder brothers, & neighbors, who go to the markets & hundreds of Turkish villages, endeavor to get them into circulation. In this way a large number of Gospels & Psalms have been sold. The members of this Society are also workers at home among the children of their own age. The women, or, as their name goes, "Bearers of good tidings," have a weekly meeting for prayer, for contributions of money, reporting labors and cases of interest for special prayer, & for mutual encouragement. They aim at nothing less than publishing the "glad tidings" in every one

of the 800 houses in the place. They employ one who devotes her whole time in going from house to house to teach those who desire to learn to read. The men, or as they call themselves "Light distributors", are organized for a similar work. Each member contributes at least one share (10 paras) every week. They meet Sabbath evening. They repeat to each other the principal points brought to their attention during the day, at the morning prayer meeting, in the sermon & Sabbath school. Each member is called upon to report what he has done for Christ during the week. They propose & consider plans for the future, & pledge themselves to seek the peace and prosperity of their own Zion.

On the Sabbath ~~public~~ worship is held in two places. The whole town appears to feel that the gospel leaven is being vigorously stirred among them. No shops are opened on the Sabbath. We believe that hundreds of people are engaged ~~on~~ that day in reading the Word of God."

Hunjilar. Here 13 families have been set off as a Protestant community during the past year. With the help of the Mission they have purchased an old building and fitted it up as a place of worship. A teacher from the Bardezag School has opened a school and found an encouraging work among

female, many of whom are learning to read.
Eshme In this place which appears for the first time on our list of outstations there are six families recognized as Protestants. Convenient rooms have been built for a school, its teacher & for public worship.
Ortakeuy At this place a school of 17 pupils has been continued through the year by three different teachers, one of them a station class pupil for the vacation. Another pupil from the station class spent his vacation in this & neighbouring towns, visiting the people & holding meetings. And recently a graduate from the Bardezag school has commenced her labors in the ~~school~~ and among the women with encouraging prospects. There is but one thoroughly Protestant family in the place. Occasional preachers report full & interesting meetings. In the neighboring Greek town Hudi two families with an aggregate of twenty souls are numbered with the Protestants of the Gëïvesh district. They ask earnestly for a Greek preacher. The Helper in Koondbeleng has a general care for the last mentioned place.
Norkeuy. The little band of three recognized as protestants in this large place of more than one

thousand houses has been neglected. There is no one to care for the souls. The helper in Chengiler which is less than an hours walk distant is foolishly afraid to visit the place lest he shall be killed. However we have evidence that the truth has found lodgment in many minds.

Chengiler once one of our most promising out-stations, after the expenditure of large sums of money & the labors of those who have been regarded as our most efficient workers, is now the place where we have the least encouragement. The small company set off as protestants years ago by the Vali of Broosa has been increased only by two.

Shakehak. Though there was but one christian family in the place we were encouraged by the wishes of the people generally expressed for such a laborer to send them an efficient worker among women from the Bardezag School. She began her labors Feb. 1. & now has a school of 20 pupils and an open door for work among the women.

Adabazaar This place has no connection with us pecuniarily. But as it was formerly an outstation and is now closely allied with our work in various respects we feel much interest in its welfare. The brethren have felt sorely the pressure of the times.

The School without funds & teachers has not prospered. Pastor Alexander is the same faithful & able worker that he has always been both caring for his own flock in Adabazaar, and also visiting from time to time Armash, Hackal, Tamluk, Hunjilar & Koordbeleng at all of which places are branches of his church.

Aside from the above mentioned places there are in this part of the Station more than twenty other towns and villages which have been repeatedly visited by the Missionaries in charge. In all we have noticed a growing desire for the word of God and a very marked change of attitude toward us as preachers of the Gospel.

Ar. Report Cons'ple Station 1876.—7.
Rec'd June 7, 1877.

Report of Constantinople Station.
May 1878.

"It was remarked in the report of last year, that because of political disturbances, not only had anxiety & distress begun to prevail, but fear of what might be was hanging like a dark cloud over the heads of all classes of the people. That cloud, which was then just lifting itself above the horizon, has since overspread the whole empire; & although at times some slight break has emitted a single ray of light, it is still dark, & it can hardly be said that there is a prospect of a clearer day.

"The capital & places in its vicinity have suffered severely; governmental disbursements have been cut off, trade has become stagnant; indeed many kinds of business entirely ruined. And in addition to the great increase of poverty among the native population, refugees from European Turkey, many of them entirely destitute, have come upon us like a flood. During the summer no inconsiderable fear was felt that the hordes of irregular soldiers that the government-

was summoning to its aid, turned back upon the capital, should make their irregularity felt in a manner far from agreeable to the inhabitants. But that fear passed away, & instead of Bashi-bozooks, in the early winter came the refugees. They soon filled the mosques, the school houses, & all the empty dwelling houses in the city. The question raised by the benevolent ~~disposed~~ was, "What can be done?" The government did something in its own way, but it seemed as if thousands must perish. In this emergency the missionary brethren took up the matter & consulted together as to the best method of doing something to aid in this work of humanity. After considerable discussion it was decided to rent a house as a refuge for some of the most needy, & where food, & clothing also, to some extent, might be supplied. The funds for this purpose were furnished by the agents of the Compassionate Fund Society, & from the Bible House Fund, through the kindness of Dr. L. G. Bliss. Into this house were crowded some eight or nine hundred persons. Mr. Hitchcock & Dr. Bliss together took the chief superintendence. After two or three months service the former, from a pressure of other duties, was obliged to ask to be relieved. It was hoped that in this way

the missionaries might be able to show to all, & especially to the Mohammedans of Constantinople, that while their proper work is spiritual, & caring for the souls of men, they yet sympathize with all who are in distress, & are ready, to the extent of their ability, to help all of whatever nationality or of whatever creed.

"Now the things which have happened in Turkey during the past year, will affect the general questions of religious toleration & of political progress, it is idle to speculate. As to the Turk himself, it should ever be borne in mind that all reform for him, must begin & proceed from without. If left to himself, what he has been he always will be; But it is the prayer of many that he may not be left to himself, & it would seem as if God were hearing the prayer.

"The effect of these political disturbances upon our work as missionaries, has been so far, apparently only injurious. In the first place the missionaries themselves have been hindered in their work. They have been able to make but few tours, & so have not come in contact with the people at the outstations as they otherwise would have done. Those engaged in general

work in Constantinople, as also Mr. Parsons, residing in Baghchejuk, have been mostly kept-at-home. Mr. Parsons & Mr. Hitchcock have, however, twice, together visited some part of the Nicomedia field, while the former has made one or two other tours, at one time spending several weeks among the people. Some other short trips have also been made. Mr. Hitchcock & Mr. Barrows have visited Rodosto & the latter has been twice to Adrianople, & also to Nicomedia. With these exceptions we have been able to accomplish nothing by visits to the outstations. Frequent correspondence, however, has been kept-up.

But besides these, which we may call negative evils, the hinderances of which we speak include something of a much more positive & serious character. The brethren of all the Protestant communities, with few exceptions, have been reduced to straits, & many of them to sheer poverty. Their ability has become so greatly crippled that the question of the support of their pastors & preachers is a very grave one. Yet it is still our purpose, in spite of all discouragements, to call upon the people to do something for their spiritual teachers & guides. The principle of self-support cannot in no means

be abandoned, even at a time like this. And we believe that what seems to be an almost unmixed evil, may still, in the end, be promotive of the real interests of the Redeemer's kingdom. It sometimes requires a strong wind to separate all the chaff from the wheat.

"And there are departments of work with which the missionaries are more or less intimately connected, which are not without special interest at the present time. The word of God is still being given to the people. The issues, at Stamboul of the A. B. Society, for the year 1877 amounted to more than 29,000 copies of the whole, or portions of the Holy Scriptures. The B. & F. B. Society sold during the year, by means of colporteurs & at the different depots of the Society, 17,427 copies. It has also granted to schools, prisoners of war, refugees, &c. 3,712 copies. The number of religious & other books issued by the Book Department at Stamboul, for the year 1877, was 30,333 copies. Of these 5,675 were sold in the capital, 24,658 sent to the stations of the different missions. The number of tracts printed was 17,000.

The Committee appointed for the revision of the Turkish Scriptures have now finished the task at-

signed to them. With devout gratitude we are enabled to announce this important fact. The whole Bible in the Armenian character is eagerly waited for by many.

The Avedaper newspaper has now a circulation of 1465 copies, & the monthly, or Child's Paper, of 667. These are sent to 170 different cities & towns. Considering the state of the country these figures cannot but be an occasion of much encouragement. The Lumitza, or Bulgarian paper, has been greatly hindered in its circulation by the war, yet it has a subscription list of 2,446 copies.

If we come to particulars in regard to the different churches & congregations in Constantinople we find little that need be said in this report. The work in Scutari, however, is not without interest. Pastor Garabed Kapridian makes Scutari his special field of labor while visiting occasionally in other places. He has a class of twenty young men in the S. School, which attained to an average attendance of 104 for the last six months. The average attendance of the congregation for the same period has been 125. This congregation has also become much more stable & regular in its attendance. A Young Men's Christian Association has been formed in Scutari

is developing a commendable zeal in several lines of Christian activity. It should be added that some ten or twelve of these young men give pleasing evidence of having come under the more immediate teaching of the Holy Spirit. The question of church relations & privileges for these young Christians is becoming a very serious one, & will receive attention in connection with plans, which it is hoped may be matured at an early day.

The congregation in Olanga, being composed largely of men who have only a temporary residence in the city, has suffered considerably from the evils incident to a state of war. Six persons united with the church on profession of their faith during the year. Prof. Nazopos of Robert College is their preacher in Armenian, & for a few months past Mr. Barrows has supplied the Turkish. The erection of the long waited for church edifice is still delayed from want of governmental permission.

The congregations in Pera & Haskeuy remain much the same as last year. Mr Nitchevek & Pastor Simon Eutujian continue their work of preaching in these two places.

The Biblical service at the Bible House has been continued by Mr Merrick & Pastor Aneas Constantian

with a congregation averaging some 60 persons. A new preaching service has just been opened in Beshiktash in the house rented for the accommodation of the station class, which has been removed to that place.

Baron Pillibos of Norpoot is still laboring as a colporteur & a preacher in Khans. To some smaller extent he is able to do the work of a pastor among the many who come from the interior cities to labor awhile in Constantinople.

The Greek work at the capital, noticed for the first time in the last annual report, has gone steadily thro'out the year. To the morning services held on the premises of the Bible House in Stamboul, was added last autumn an afternoon gathering across the Golden Horn, its design being to minister to the needs of the Greeks living in Galata & Pera. For a very convenient place of meeting as well as for varied assistance in establishing this work, we are indebted to the kindness of Rev. A. Tomory of the Scotch Mission to the Jews. A new, & as we believe a more promising door having just been opened to us by an invitation from the gentlemen of the Greek Embassy to use their chapel for a morning service, at an hour not conflicting

with the Bible House gathering, the present plan is to let the Pera meeting supersede the Galata one, & to add within a few weeks, if possible, an evening meeting in Beshiktash. It is our earnest desire that in all important Greek centers - as at Kadi Keuy, Phanar, Bebek, &c, week day gatherings for conference Bible searching & prayer should be speedily started, & to this end Mr. Brooks would request all interested in an advance movement, to keep him informed of any opportunities that may come to their notice for undertaking such a work. But one tour has been made the past year & that to the pastorless church in Demirdesh & to the ~~pastorless church~~ Greek school in Broosa, with both of which preaching services were held. Pioneer visits to Greek villages, both in our own & neighboring stations are much to be desired, but cannot be undertaken so long as there is no assistant Greek laborer stationed here. We have not asked of this annual meeting such reinforcement simply because it has none to give us. We do beg it, however, to give its diligent & full attention to the provision of such means as are possible for the preparation within the borders of our Mission of a competent body of Greek workers.

The Station Class, which was mentioned in the report of last year as under the care of Mr. Nitchich,

in Haskeny, has during the present year consisted of 12 pupils. Of these six having completed their preparatory course were sent to Marsovan & have been received to the Thes. Luminary; five have gone to their homes in the hope that some of them will be able to return after one year & join the class of students now being received, & so complete their course of preparation. One, though a young man of promise, decided not to fit himself for a theological course, & was accordingly advised to leave the school.

The class now being gathered numbers eight pupils; two of these are from the Brousa field & the remainder from within the limits of the Constantinople station. This class, at Mr. Nitchcock's request, has been placed under the more immediate care of Mr. Barrows, although the former will continue to give some instruction.

During the last year all the schools of every nationality & grade in Constantinople have had the greatest difficulties to contend with from the effects of the war on the state of the country. The highest Armenian school has been closed from want of pecuniary support. Robert College has been enabled to hold on its way, but with a considerable diminution in the number of its pupils. This we trust will be

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but temporary & a new career of greater prosperity than ever will open before it. Much encouragement as to the future of the Home Boarding School for Girls in Scutari, is afforded by the fact of its advance somewhat in the number of its pupils, & its manifest gain in reputation & influence. At the close of 1877 it had 26 boarding & 31 day pupils. The amount received from the pupils themselves in payment of tuition fees & for board was 43,940 piasters, or $1951 in gold. The progress of the scholars in study & their developement of character have been such as to give gratifying reward to the ladies in charge for their unwearied & skillful labor. Several of the older pupils are regarded as having become subjects of renewing grace. Opposition of relatives & removal from the school for this cause, have made this case of one of these an object of much sympathy on the part of her late teachers & missionary friends.

Adrianople. In this place our proper work has been greatly interfered with by political events & changes. Early in the year business of all kinds was at a standstill, & the Prot. brethren were reduced to a state of want. They could give very little of what they had promised to their preacher, but he in consideration of his acting both as preacher

& school teacher, has received his salary in full; & yet on account of high prices this has afforded but a meagre support. Since the Russian occupation of the place some kinds of business have revived & the brethren are more hopeful in regard to their pecuniary matters. It should be said of the preacher that through all the changes which have occurred, he has remained steadily & faithfully at his post.

Rodosto. This place has suffered from the effects of the war much the same as Adrianople. The people have been able to give to their pastor only a small part of what they subscribed, & we have several times felt obliged to aid him from outside benevolent sources. He suffers much from chronic fever & ague, & on this account desires, if possible, a change of location. He has we believe labored faithfully for the church in Rodosto, & since their principal school teacher left, some three or four months ago, he has in part supplied his place.

Nicomedia. Of this place there is little to be said that is particularly encouraging. We think the preacher, Baron Mardaros, has labored with a good degree of fidelity, but the people fail to cooperate with him as they ought. They seem to be almost entirely given up to self & covetousness. They know how to receive, but to give

is to them a strange work. They have had no school, or else a mere apology for one, during the year. Many of the young men of the Prot. families are learning to forsake the church & its privileges.

Baghchajuk. Baron Stapan continues to labor for this people with manifest growth as a spiritual man & as an acceptable preacher. The congregation has increased in numbers, still there has not been that spiritual quickening which we desire to see. The S. School has been well sustained. During the latter part of the year, it has been under the care of Mr. Parsons, while Miss Lella Parsons has an infant-class of nearly 100 pupils. The Bible woman is in the habit of collecting on the Sabbath a congregation composed mostly of women who are not Protestants. There are sometimes present as many as one hundred. The common schools are in a fair condition. On the whole the work in Baghchajuk has not for a long time appeared so well as during the last year. There is a good degree of harmony & mutual love, & we hope that the abundant labors of the missionaries, the native preacher, the teachers, & the Bible woman will be productive of great good. The people struggle with their poverty, & yet to pay their subscriptions in depreciated currency is less we think than they might to do.

Ovajuk. This place has also for preacher &

teacher the same man as last year. There is a congregation of 30 & a school of 20 mostly Armenians. There is no marked change to report. The preacher feels discouraged because the people manifest no spiritual life. The "brethren" appear to be such only in name; they will not sustain a prayer meeting. Our helper is in the young. The preacher & male teacher of Baghcha jik & the female teacher of Nunjilar are from this place.

Armash. The work in this place continues about the same. The only helper is an uneducated colporteur, & the school of 25 pupils is without particular efficiency.

Naskal. Here we perceive some gain. Two backsliders have been reclaimed & new hearers are seen in the meetings. These are conducted by a brother, who in times past has been ~~regarded~~ reckoned a backslider, but who now maintains a more consistent Christian character. They have a house in which one room has been finished off, but the chapel, which it is intended shall be in this building, is very much needed. We hope that the brethren may yet come up to their ability in this matter. The school has been taught by a graduate of the Marsovan Girls' Boarding School, & has been partially successful, though small. There is now

a pupil in the Theo. Seminary at Marsovan who we hope will one day become a suitable laborer for this place & Armash.

Tamluk. This place has been left without preacher or teacher, except that a student of our station class spent his vacation of three months there.

Zeakariah. Baron Arakel has remained in this place as teacher & preacher. There is a congregation of about 40 persons & a school of 25 pupils. The interest seems well sustained. There is urgent need of a larger room.

Kourd beleng. This people, under the guidance of their able & judicious preacher Baron Nazop, are evidently making progress. They have suffered much from the hard times & they have no suitable place for school or meeting. But we hope that while they suffer materially the spiritual may have the better development. Their organizations are for work & progress. Every man woman & child has a plan. No drones are allowed. Their ability is small, but we expect that God will give them enlargement.

Hennjibar. The congregation in this place retains the preacher who has been with them for several years

past, & the school is taught by girls that have graduated from Baghchajik. The whole work is in a hopeful condition; but the room used for a chapel & school room is totally unfit, being small, dark & unpleasant, hot in summer & cold in winter.

Etchmiadzin. For the most of the year a very good school was taught here, & there were also occasional religious services. In the autumn a graduate of Marsovan Seminary came, who now teaches a school of 12 pupils & on the Sabbath preaches to a congregation of about 30 persons. He also makes occasional visits to Ortaguey & Vandi.

Ortaguey. A very good school has been kept here by a graduate of Baghchajik. It may indeed be called a model school. This teacher has also labored very faithfully among the women. There have been two cases of persecution. The subject of one, a girl of 17 years, was finally rescued from the ill treatment of her home, & taken by her friends to a neighboring village. At last she found a refuge in Miss Fairchild's school. We trust that a true spiritual work has taken root in Ortaguey. But it is a serious drawback that there is no suitable building in a central locality. It has not been found practicable to rent such a building; and

the question has been raised whether it would be well for the Mission, departing from its usual custom in such cases, to purchase one.

Cehengelek, Storkeny, Keremet & Shakshak, as in previous years, have been ministered to by Baron Abkar, with some assistance from one of the students of our station class, during vacation, & also by a graduate of the Bagchejuk Boarding School. We regret that we cannot report substantial gains. The great discouragement arises from a want of spirituality. There is not more than one whole family in ~~all these~~ the region of these villages that can properly be called by the name of Protestant. The influence of the wives is opposed to that of their husbands. Although the former may come to meeting & desire the advantages accruing from the Prot. schools, they still in heart cling to the old church.

Of the Dardenelles there is little to report except that of late the place has been so completely filled with Turkish soldiers, that it has been impracticable to make any attempts at labor there. During the year however, the colporteur of Rodosto & a brother of that church visited the Dardenelles & spent some time in efforts to do good, which we trust were not wholly in vain. We have not yet found a suitable preacher for this place. The same is also true of

Tchoklu, where at times some gospel seed has been sown.

In our report of Baghchajik we have made no mention of the Boarding School. During the past year it has had 24 boarding & 60 day pupils. It is a growing power for good in all the Sivomedia field. Its definite object is to train workers within Lord's vineyard, & this object it is accomplishing. Miss Farnham & Miss Parsons give their undivided strength to the school while Mrs. Parsons also renders most valuable assistance. This institution seems to be of the right kind in the right place. It is not to be taken so much as a model school as a model work for Jesus.

School

In closing this report it may be permitted us to express the regret we all deeply feel that no more can be truthfully said of sure & substantial gains, of palpable progress in this part of the Redeemer's kingdom. Yet we know that it is a part of His kingdom & that His kingdom is one. We rest in the assurance that He knows His own, & that He will in due time accomplish all His pleasure. And while so much that does not seem to pertain to his kingdom, or even appears to be in opposition to it, is moving

before our eyes, we believe that there is a movement - also which we do not see. It only pertains to us that we remain steadfast at our work & faithful to Him who has called us to it.

Respectfully submitted,
In behalf of Constantinople Station
J. O. Barrows.

Report of Constantinople Station
Recd July 22.
For Mission Rooms

Res. p1-63 2 sm pp

Tabular View of the Armenian Schools of Constantinople

No	Name and Place	Pupils	Teachers	Annual Cost. Piastres	How supported
1	Sahagian, Samatia †	325	10	54.000	
2	Akabian, " *	161	13	132.000	42.000 from Tuition, 12.000 from Church, 36.000 from Panossian Effendi and 42.000 from Contributions
3	Khorenian, Narli Kapou	134		45.000	36.000 from Tuition; 6.000 from Church and 1.000 from contributions.
4	Ste. Varvaria, " " *	33			
5	Nersesian, Samatia	96	3	8.400	
6.	S. Pergich, Seven Towers	160		22.000	Some Scholars pays. School is endowed.
7.	Leonian, Top Kapou †	180		16.800	
8.	S. Matteos & Bartoghimeos Semi Kapou †	190	8	53.000	2.400 from Tuition 18.000 from Ch.
9	Metropolitan Ch. Koum Kapou	300	9	78.400	7.000 from Tuition bal. from Ch.
10	S. Lousavorich " " *	320	11	55.200	6-7000 Tuition 24.000 Church Bal. gifts
11	Bezjian " " †	225	6	34.800	Pupils all free. School endowed by legacy
12	S. Hovhannes Avederanitch,	60		2.700	
13	Vosgian, Kara Gumruk	60	2	40.800	The A.B.C. Society pays
14	S. Mateos & Bartoghimeos, Salma Gumruk	162	3	11.640	and ~~[illegible]~~ furnishes k.
15	Hripsimian " " *	125	8	36.360	These 3 schools most of them books
16	S. Asdvadzadzin Eyoub †	60	3	14.070	
17	Bezjian, "	57	4	10.320	2.400 from Tuition bal. fr. Ch.
18	Hripsimian " " *	30	3	4.200	1.200 from tuition, bal. from sales of needle work & gifts of Mr. T. Bogosian.
19	Khorenian, Balat. †	276		48.000	1800 from Tuition, 30.000 fr. Ch. bal. legacy
20	Nerzesian, Harbiye †	400	12	80.000	9.000 from Tuition, legacy 36.000 & Ch. 15.000; bal. gifts.
21	Shahnazar Nuber "	130	16	450.000	Fully endowed. 90 pupils pay board and tuition and 30 tuition only.
22	Orphanage	* 20	1	48.000	Turkish Govt. pays 35 lbs of bread and 17 lbs of meat per day. Bal. charity.
23	Amenaperghitch, Galata	140	14	65.000	Fully endowed
24	Naregian, Pera	127	11	60.000	The district pays expenses.

Rec'd June 25, 1877.

No	Name and Place	Pupils	Teachers	Annual Grant in Piastres	How supported
25	Hripsimiani Pera	45	3	13.000	Church pays balance.
26	Kirzgmadan "	110		18.000	
27	Arshagouniane " Eldeder	* 80		6.000	
28	Echmiadzin "	142			
29	S. Hagop Karin Pahu	† 37	1	7.200	Elders pay something but Ch.
30	S. Astvadzadzin Beshiktash	† 297	12	98.360	Church pays 36.000
31	S. Tartmanich Ortakeuy	† 280	9	88.000	Partially endowed
32	S. Khach, Selamie Scutari	† 430	23	740.000	38.000 from institution but Ch.
33	S. Garabed, Yeni Mahalé Scutari	† 397	15	76.000	
34	S. Takoor Kadikeuy	* 180	8	122.600	
35	Kouggounjouk	* 25	1	19.200	
36	Kartal	* 92	3	11.640	6.000 from legacy but from institution
37	12 Arakeltz Kandili	* 30	1	3.000	
38	Tavizagan Scicos	40	3	11.640	Supported by Abraham Pasha
39	S. Tarkmanich Kourucheshme	* 50	3	10.800	Partly endowed
40	S. Astvadzadzin Yenikeuy	* 45	2	10.000	
41	3 Manguntz, Emirgian	* 52	2	9.000	Supported by church,
42	Hripsimantz, Buyukdere	* 33	1	9.600	
43	Nersesian Yadie, Scutari	* 250		70.000	
44	S. Sarkouhi R. Hisas	* 51		8.500	
45	Daronian Stenia	* 18		3.000	
46	Makinkeuy	* 52		12.000	
47	S. Vartan, Yenikeuy Pera	* 40		3.000	
48	S. Yeghia Eyoub	32		4.500	
	Totals	6.699	258	1.968.070	

* = Girls alone. † = Both girls and boys in different Departments. Schools not otherwise noted are for boys alone.

Constantinople Station Annual Report 1879

Constantinople Station during the past year has suffered from an unusual amount of sickness. Messrs Dwight, Barrows, Brooks & Hitchcock were each compelled to lay aside their work for a time, the last named by medical advice with his wife making a trip to Malta Smyrna and Italy; and Mrs Dwight was a great sufferer for several months from painful illness. Grace Darling Green aged four and one half years, was taken from her earthly home Feb. 22, 1879. Dr & Mrs Wood returned to Const^ple April 6. the former after an absence in England and Europe of four months, and the latter from a visit to the U. S. A. Dr E. E. Bliss and wife also were absent on a health tour in England, Scotland and the continent from June 23d to Dec. 14th. And we were permitted to welcome back to Constantinople their daughter Miss Bella P. Bliss, after an absence of four years in America. Rev. J. E. Pierce and family returning from the U. S. began their residence in Bardezag early in Oct. and by vote of Com^tee ad interim Dec. 19th, the Nicomedia field was separated from Const. Station under the care of Messrs Parsons and Pierce. In this report no mention will be made of work in that field.

In common with every part of the Empire the capital has suffered from political distraction and business depression: and probably nowhere have the fluctuations of the paper currency brought more derangement to business and greater loss to the people.

Throughout the year business was at a very low ebb, work scarce and wages low, so that many spent their time in enforced idleness. This state of things may sometimes have increased the number at meetings, but could not be favorable to the work on the whole. Messrs Green and Dwight have carried on the Adrianople as heretofore. Dr E. E. Bliss and Mr Pettibone have devoted their whole time to the work of the Press, and Dr Wood a large portion of his to the preparation of a commentary. Dr Wood, Mr Barnum, Mr Brooks and Mr Hitchcock have had the care of the dispensary work, with assistance in preaching from Dr Riggs, Mr Pettibone and Mr Baldwin.

<u>Bible work</u>. Six colporteurs have been employed in the Capital with an aggregate of 50 months service; one in Rodosto seven months and one in Adrianople for the year. The colporteurs in Const. have been mostly under the care of Dr E. E. Bliss, and the other two also in part;—the Am. Bible Soc. sharing with the Am. Board the expense of their support. In Const. #le 1060 Bibles and portions were sold and 1146 other books. The Rodosto Colporteur sold very few books, acting mostly as a Bible reader & preacher, in which he has been successful. The Adrianople work has been largely in the sale of Russian Bibles. The whole number of Bibles and portions sold by the Colporteurs with an associate for 8½ months was 3664, worth 20400 piastres, of which 2586 were Russian, worth 13205 pts. An effort is made to interest the Colporteurs in this city in Xn work especially in connection with meetings in the khans.

N.B.M.

Womens work in Const^ple. We were greatly disappointed that Mrs Schneider, on account of ill health, decided not to come to Const. for the present, in accordance with the invitation extended to her by the last An. Meeting. But we are glad to report that the field has not been left entirely uncultivated. A Sunday meeting commenced by Miss West two years ago, designed for members of all the Congregations, has been continued. It has been conducted mostly by Native women; but the care of arranging for it has devolved upon some missionary lady principally, and one or more has always been present. There have been weekly prayer meetings sustained by the Native women at Scutari and Balanga, and one at Hissar conducted by Mrs Washburn. The women at Scutari have organized a Dorcas Society, and had a sale in the winter the proceeds of which amounted to eight Liras. A Bible woman commenced to labor four days in the week at Balanga and Samatia near the close of the year, and still continues.

There is encouragement, and opportunity to any extent for the prosecution of this department of labor. And we think that in the future either through resident missionary and other ladies, or under the superintendence of some one especially called for the purpose, the field may be more generally & thoroughly cultivated than at present.

Education. The Sto. class was kept through the year and until Jan 18. at Bebiektash, when it was transferred to Bardezag. It was in the care of Mr Barnum assisted by Mr Pitchard with Pastor Limon as principal teacher. The first part of the year

there were 8 pupils, but for the latter part of the time there were only few.
Receiving the repeated and repeated order to retrench, we had reduced our estimate to the lowest possible point for efficient working in all departments, but those for education, at the close of 1878, reached zero in this city, and near it elsewhere.
A change of teachers was made in the common school at Scutari, substituting for the male teacher one of the first two graduates of the Home, who since graduating in 1875 has been in successful service in the Home, and giving the oversight of the school to the ladies of the Home, at the same time increasing the fee for tuition. The result has been most favorable. The number of pupils has increased from 25 to 60 at the close of the year, & now to 75. The school has become self supporting; and it is an example of what might be done in other parts of the city and in other places, if we had suitable teachers, with experienced and interested missy ladies to superintend them.
For the first part of the year we gave aid to a school of small boys and girls in Erdik Pasha, and also to a mixed school in Vlanga. But the aid was discontinued before the close of the year. We had before ceased to aid the school at Hasheny. The result was that at the close of the year we were not paying a para for education in the Capital, except at the Home which is not our school. And with the exception of Scutari, there were no suitable schools for the Protestant communities.
In Roderto there were two schools heretofore there have

been one male and one female teacher with an aggregate of about 60 pupils. At the beginning of the year, because of hard times, a first class male teacher was dismissed, and by one makeshift or another the schools were kept up until midsummer when they were committed to two recent graduates of the Marsovan Girls Boarding School. Teachers from the Armenian schools in the two quarters were brought in to give instruction in Armenian Grammar. One of the female teachers soon failed in Gov't, and the school was left in the care of one of its own graduates. In the beginning of 1879 the other teacher was married, and now the schools are left to makeshifts again. The money appropriated is not sufficient to secure suitable teachers. At Adrianople the first of the year, one of the sisters of the church was employed as teacher at a salary of ~~12~~ liras per month. The arrangement was not considered satisfactory, and there was an appeal, continually repeated for a male teacher. When, after the last Dr. meeting, they were informed that they had been voted one lira per month for their school, the teacher resigned, and school was, the community remained in a sort of dazed and amazed stupor for the remainder of the year.

It is not pleasant thus to represent the condition of education in our communities. But it is well to know the facts, and the situation affords an opportunity for a few reflections.

1st. Our Protestant communities with the exception of Scutari do not possess sufficient and necessary facilities for education. Their neighbors, - Romanist, and Armenian & Greek Orthodox are

are giving great attention to education - more marked in Adrianople and Rodosto than in Const#ple. Their schools are in some respects first class - no expense being spared for buildings and teachers. There is an increased interest in education since the war. In one Armenian school in Adrianople, three male teachers are receiving, respectively 10, 8, & 5 liras per month; and two lady teachers 6 & 3 liras per month. The evangelical communities need, set over against these, common schools, distinguished for thoroughness & character. But instead they have no schools, or very poor ones. And 2nd Q What shall these communities do? Shall they send their children to Roman Catholic, Armenian or Greek schools? Shall they let them grow up in ignorance? They are compelled to take one horn of this dilemma. And either course must prove disastrous to our families and protestant communities; and so also in a lik degree to our mission's work. But it may be asked

3d Q. May not these communities provide for themselves suitable schools? Does this responsibility rest upon the mission? We will not say that more might not have been done than has been by these communities; and especially if properly encouraged & aided. But at the present time for them to provide for themselves unaided suitable common schools is impracticable. They will tax themselves heavily for it, but they are too few & too poor to accomplish it. We plead for <u>common</u> schools. We would not advocate the employment of teachers at such salaries as have

been mentioned, but teachers of character who can teach the common branches well, and largely they may be female teachers. Such common schools would be more valuable than the existing Armenian and National schools. Many Armenian parents are glad to pay well for the instruction and influence of such a school. They value the thoroughness, the Bible instruction, and the character which they expect to find in Evangelical schools. And thus the schools become at once a preservative of the evangelical family and community, and a valuable auxiliary in the work which we are endeavoring to do. And in addition to the common schools, we think Constantinople should have a school for boys from 12 to 14 years of age upward, who could not well attend or be instructed in mixed schools. There are several central points for a Girls' boarding and day High Schools. We regard them as one of the most interesting and fruitful departments of our mission work. The demand for the graduates of these schools as teachers, in various spheres, is greater than the supply. And we have no doubt that the demand for educated young women as young men, will soon be in advance of the supply. At present we wish in vain for suitable colporteurs and teachers. A day school for boys of the class indicated, at a central point in Gelat or Stambul, might be reached from all part of the capital. Such a school of the best class would exert a great influence in the city, and upon our work, and we have little doubt that in a short time it would become nearly or quite self supporting.

N. B. M.

Native Agency. ~~The Greek Church~~ The Greek work in our city has made encouraging progress the past year, and may now be justly regarded as permanently established. The two public services have been regularly sustained - that at the Bible House without material change - from 15 to 20 being the ordinary attendance, while that held in the Dutch Chapel - Pera, has grown with a steady healthy growth - 40 and more not infrequently being present. Many of these are of a better educated and more intelligent class of Greeks than we had before been reaching; and among them are several young men of hopeful piety - constituting an audience specially stimulating and acceptable to a preacher. The use of this convenient place of worship has been kindly continued to us by the new ministers of the Netherlands. And while we would not be too proud to remain dependent on the good will of a stranger, nor too fearful of the loss of the favour in order to enjoy it during its continuance, we nevertheless would welcome any feasible plan, whereby we might be put in possession of a church subject to our own control. A mixed concert held the first monday of every month in the place of one or other of the two preaching services is interesting our people in the spread of the Kingdom throughout the earth. And they will soon be ready we believe to respond to a call to aid in the general work. Since the 1st of January last Rev. Bazacos has served as colaborer in ministering to this flock, and has cared for them with faith-

fulness and acceptance. Our Greek brethren contribute 1 L.T. per month towards his maintenance, and think they will be able to double this amount another year. A Week day Bible class is held at Berhiel Tort, and the way for Sunday service in Radegunj seems now opening up to us. The only work attempted outside our city this past year, was during a fortnight's stay among our Greek brethren in Menissa. To the Evangelical Union Church of Prussia we owe our thanks for a grant of money towards the support of our Greek preacher, and to individual members of that same church, for a supply of Greek New Testaments. Peace prevails within our borders, and a good degree of personal activity for the extension of this branch of the Master's work. We thank God for these first fruits, and pray that he will enable us to abound in every good work. [Contributed by Rev. C. H. Brooks]

<u>Sealdah</u>. The work in Sealdah has been successfully prosecuted under the acceptable ministry of Porter Gorakhed Kapurilean. The Sab. School has been favored with the superintendence of Dr. L. G. Klein. The influence of the Home School, with a successful Primary School, contributed to the prosperity of the general work. The largest cong. for the year was 164 persons, smallest 60, average 102. The largest attendance at S.S. was 139, smallest 65; average 91. From the beginning of this year, there has been considerable increase, 192 being in attendance one sabbath. The Thurs. Eve. meetings are well attended. There is a young men's Ass. connected with the cong. Its collections are not large, but its influence is good.

The number of our families resident in Lautari, the number of individuals who have become permanent members of the Cong, and the number of young men giving evidence of a renewed life, but not connected with any church, present to all interested in our work there the important question, How can this community best enjoy church privileges? Some are members of the Pria ch. some of the Vlanga church. Besides there quite a number for their own good and usefulness ought to confess it, by a public profession of religion. They naturally do not wish to go to Pria or Vlanga for this purpose. And all are in a measure deprived of those church privileges which the New Testament plainly teaches every body of believers should enjoy. It is true that the organization of a church in Lautari which should include all the members of the Pria and Vlanga churches who reside there, would withdraw somewhat from the support of the Pastors of those churches. But however much this might be, it would be very easy for the Lord of the vineyard to more than compensate those churches. And it is not presumption so to speak when it so manifestly would be for the spiritual welfare of all concerned. We hope that before another Annual Meeting the obstacles which now prevent the consummation of so desirable an object may be surmounted.

Olenga. As for a number of years, we sustain no pecuniary relation to this congregation. Prof. Hagopos Djejejean has continued to preach in Armenian Sab. A.M. And Mr Barrows, Pastor Avedis Constantean and Baron. Nazar have supplied the Turkish service in the P.M. The congregations in the AM average about 180 and in the P.M. about 65. No prayer meeting or Sab. School is sustained by the church. But a portion of the congregation avail themselves of meetings held for the Behcars, or dwellers in tents, at different points.

We are happy to report that after long reflection and earnest effort a subscription of 8 L.T. per month has been secured for a Pastor and an unanimous call extended to Rev. Avedis G. K. Asoudourean of Marsovan: and he has signified his purpose of accepting the call. The people feel the need of giving more salary than the present subscription, which they trust Providence will in some way provide for them, either by an increase of their own means, or from without.

Hagop Effendi and we have continued our efforts to secure a Firman for the erection of a church edifice at Olenga. These efforts were commenced in 1877 and have been continued with all faithfulness and zeal, seconded by the U. S. Legation and the British Embassy. and with expenditure of money as well as time.

As yet all has been in vain. But a special effort is now being made, upon which we centre strong hopes of success. With a good pastor and a suitable house of worship, the Velanga field will be a very hopeful and important one.

Pna. Pastor Simon Rutenjean continued at his post as pastor of this church through the year, and at the same time aided in the instructions of the Station class. He received from our Treasury 50 L.T. for the year. The Prussian chapel has been kindly put at the disposal of the congregation for many years. But being closed for repairs during the summer, the congregation was with equal cordiality received to the Dutch Chapel. This has been found to be a more desirable place of worship, and its priviliges are still enjoyed. But there is the same disadvantage as before. That there can be but one service and that at an unreasonable hour. During the year the congregation was not large, nor the outlook encouraging. But at the beginning of 1879, when it was proposed to transfer Pastor Simon to another field, the people rallied strongly and cordially around him, both for his support, and to encourage him in his work. He now has no pecuniary connection with us. Two years ago the Annual Meeting voted to ask for a

grant of 100 L. T. towards the erection of a temporary chapel on the lot owned by the community, on condition that they would raise a like amount. The project failed. But the need of a chapel remains and is imperative. Pastor Limon is laboring with all earnestness and faithfulness. But the not having a suitable place of worship is a great discouragement and hindrance. No work would go forward, no pastor could succeed with no better accommodations for public worship. We bespeak for Pera earnest and prayerful sympathy in this regard.

The Bible Room service was in the care of Mr Kerrich and Pastor Avedis Constantean for five months. The remainder of the year Pastor Avedis Mr Barrows and Mr Baldwin have supplied the preaching. The cong. averaged about 50, nearly all Behians, or transient residents, nearly all men — a few women and children. The circumstances are not favorable for building up a permanent congregation. An effort is being made for organization to develope a spirit of benevolence and for work. The cong. is increasing and we feel assured that the systematic faithful labor bestowed upon this enterprise will not be in vain. A few Turks are usually present at the service — seven or eight.

Hachenaj has been cared for almost entirely by the missionaries. The Chapel is being repaired. There

are a preaching service Sab. A. M. with a congregation varying from 25 to 40. A Sab. School of 25 to 30, and a Thurs. eve. meeting, with a very little pastoral, or evangelical work in the community. The School of Mr Ghazaros Tchopourian continues in a prosperous condition unaided by us.

At Berhictâr a service has been held Sab. A. M. three Sab's of the month in Turkish and one in Armenian, attended by Missionary families, the Sta. class, and a few residents of the place. The service was commenced especially for the Station class. It is still continued. A Wednes. eve. meeting has been sustained at which quite a number of young men have attended

At Bebek the Armenian service which Mr Greene has been accustomed to hold at 3 o'clk P.M. has been changed to a Sab. eve. Bible class. The attendance is not large.

The Khan work has been prosecuted with more effort at system, and we think with more success than for a number of years previous. With the efficient and valuable assistance of Baron Pelitbos of Kayseri, services have been held at Kassim Pasha, and Chonkoun Cheshme Khan every Sab. and also Sab. and Wednes. eve. meetings at different points. There

meetings are intended especially for dwellers in khans who do not attend at the chapels. The attendance varies from five to thirty persons. The labor among these people is to Baron Pelitos one of love. It is intimated that there are not far from 100 000 Armenian Bekiars in this city, besides Greek, Bulgarian, Jewish and others. They are from every part of the Empire, often from the best families, and among the most intelligent and enterprising of their respective villages. And there are many reasons why they may more readily give attention to the Gospel here than at their homes or than residents of the city. We often find these young men ready to attend our meetings that their older relatives and friends are unwilling. We have invited special coöperation from the pastors and preachers of the Interior, that members of their flocks staying in the city may have special watch care.

At Samatia a school and sab. service was opened in Jan. 1. under the care of Dr. D. L. Bliss. — The school taught by a graduate of the last class of the Home. There were nine pupils and from 12 to 15 persons at the service. The numbers are increasing.

Adrianople has continued under the faithful & judicious administration of Baron Muggerditch, and the church is in a quiet and hopeful state. Preacher & people lament that there is so little growth. There was no hindrance to our work

B. 200

during the occupation by the Russians. Still it was an abnormal state, and the influences not good. Instead of three liras, as before the war, the brethren gave but one lira per month towards the preachers salary. It is hoped they will soon reach their former ability. It is highly desirable that Rev. Mugerditch should be ordained pastor of this church.

Rodosto. At the beginning of the year the Russians occupied the city in large force. Since they left business has revived but little. The brethren have been scattered hither and thither in search of work. Instead of three and three and one half liras before the war, they gave but one lira per month. We are happy to record that the church continued in a prosperous condition. The close of the year found the meetings full, and the Sab. School embracing the entire congregation with great interest in the International lessons.

Dardanelles. This work commenced and nourished by the Rodosto colporteurs, has during the year assumed a more permanent character. Krook Agha of Rodosto spent four months there at the beginning of the year, some 12 or 15 persons assembling at his room in the khan for worship. In the Autumn Baron Krikor Basmajean of the present Smyrna class in Marsovan, was most cordially welcomed. A dwelling

house was secured for public worship, & large numbers came to the service. Several families are known as evangelical. We hope hereafter to number Mr Dardanelles or Chanakhalle among our permanent outstations.

Tchorlou. The Rodosto Colporteur spent considerable time at this place also. There seems now to be a good beginning for a hopeful work.

Our report makes special mention of wants. We think that we have not heretofore sufficiently estimated the wants of this great city with its millions of inhabitants, of whom 200000 are Armenians and 150 000 Greeks, and occupying the focus of the Empire. And we do not think that the outlook for the present time is so discouraging as some represent. There are reasons for great hopefulness in the work at different points. If as missionaries we wisely use our opportunities, and our native brethren cooperate with us, and we with them, (as there is a general desire to do), there are great possibilities for the evangelical work in this city in the near future. And for this we do need, O how much! the presence, the guidance, and the blessing of the Divine Spirit.

On behalf of Constantinople Station

M. K. Hitchcock

Constantinople
May 27, 1879

Continued

Report of Constantinople Station. 1880.

Personal Changes & Labors.

In the kind providence of God no breach has been made in the membership of this station by death during the last year. One of our households, however, has been invaded by his presence since the last annual meeting; & from our brother & sister Brookes their only son has been taken from the earthly to a heavenly home. Advancing years & growing infirmities admonish some of us that the time remaining for work here must be very short. Mr. Dwight has been compelled to take his family to America in hope of recovery of Mrs D's impaired health. Mr Greene was much benefited by a three month's absence in Europe for rest & a change of air during the summer heat; the weekly & monthly papers under his charge being carried on while he was away by Messrs Wood & Bliss, with aid from Dr Riggs, & during a part of the time from Mr Dwight. Messrs Bliss, Greene, Pettibone, & Dwight have as

heretofore been fully occupied in publication work, besides which Mr Pettibone has latterly rendered needed aid to the Treasury department, Mr Baldwin being unable to meet all the demands on his time & strength. Mr Brooks has ~~been devoted to labors~~ labored among ~~the~~ Greeks. Mr Hitchcock, to his labors ~~among~~ in active missionary work among Armenians, has added the care of a new school for boys & young men on the Bible House premises, which, for the present, taxes him heavily, but for an object believed to be of much value. Mr Wood, in addition to occasional preaching & other duties as a member of the Missionary Committee, furnishes articles, as desired, for the Herald, & devotes much of his time & strength to the Commentary work assigned to him. A communication from him accompanying this report will state particulars concerning this work. Mr Barrows has divided his labors between the Constantinople & Broosa fields, having had exclusive charge of the latter since the last annual meeting. In view of the circumstances of his family & his own health, he has felt constrained to ask, & has received, permission for absence for a season on a visit to America.

As in former years we have been indebted to Dr S. G. Bliss for valuable assistance in the care of the Book Department & personal labors among the people. We have gladly welcomed our sister Mrs Schneider to the sphere of doing good among women of all classes & nationalities in this great city, & also a young friend Miss Gleason as an associate with her. While Miss G. is studying Armenian at Bandezag, Mrs S. has begun to cultivate acquaintance with such persons as are in some measure prepared to appreciate her motives & aims, & to give her sympathy & co-operation, in the hope that she will ultimately find full employment among those hitherto unreached by evangelizing influences. A visit from Miss West, who spent the winter in Constantinople, has been attended with results of great that deserve our grateful recognition. Of the ladies connected with the Home, Mrs Williams has been absent three months for health reasons, & Miss Patrick has been since September in America. The valuable addition of

Miss Clara H. Hamlin & Miss Cornelia P. Williams has been made to the Faculty, & our thanks are due for highly prized assistance in instruction given gratuitously by Miss H. Parsons & Miss Ellen C. Pettibone.

General Outlook

In the general aspect of affairs we note decided indications of a stronger purpose in the Government to deny practical religious liberty to its subjects, born Mostems, & so far as it can by indirect methods, to hinder the growth of Protestantism in the empire. The prostration of trade reported a year ago, with the consequent impoverishment & want of employment to multitudes of persons, has been increased in the Capital by the growing emptiness of the Governmental treasury, & by the effect on the whole country of the unwise measures designed for the relief of its financial embarrassments, added to the general absence of protection from robberies & oppressions, & more lately the

wide spread famine distresses resulting from these & other causes which the Government seems impotent to obviate. If the darkest time is indeed that just before day, may we not hope that the dawn of a new & better ~~day~~ era is at hand in Turkey?

What the political future may be it is for the over-ruling providence of God to determine. We have grounds for hope, as well as thankfulness, in the facts that, in the midst of an augmenting feeling of insecurity as it respects persons & property, we, & our native co-workers, have dwelt in safety, have not been seriously hindered in any department of evangelistic effort, & have seen results more than usually encouraging.

The Press.

The Scripture circulation, ~~for~~ by the British & Foreign & the American Bible Societies, has exceeded that of any previous year, amounting to 10,000 Bibles, 20,000 Testaments, & 30,045 parts:— a total of 60,045

copies of the whole & portions. The printing done for the missions in 1879 was about twice as much as in 1878. Books (not including tracts) sold in Constantinople & vicinity in 1879 were 7,044 copies at 30,861 piastres, & those sent to other missionary stations were 44,328 at 140,425 ps: in 1878 the numbers were, for Constantinople 4,141 at 19,546 ps. & those sent to other stations 23,014 at 84,008 ps. The subscription list of the Avedaper in Armenian & in Greco-Turkish has increased about 20 per cent; that of the Armeno-Turkish remaining about the same as the year before. This, considering the condition of the country, & that the cost of subscription is equal to the avails of five days of labor in most parts of the interior, is very gratifying. In its different forms the Avedaper goes to about 250 different towns & villages in Turkey, & copies are taken by Armenians in America, England, Germany, & Switzerland. The influence of the paper is believed to be increasing & of great value.

Education

It is specially cheering that, notwithstanding the difficulty on the part of parents of meeting the cost, the desire for education has brought up the aggregate of pupils in Robert College, from less than one hundred during the late war, to about two hundred, nearly as many as before the war; & has largely increased the patronage of the Home. In the latter institution there were at the beginning of 1879 thirty two boarders & thirty day scholars. Notwithstanding the loss since of one boarder by marriage, one by severe illness, & one for another reason, & of several day scholars by removals from Constantinople or their being sent to cheaper schools, the number has risen, in the first term of the present year, to fifty six boarders & thirty two day-scholars. The boarding pupils consist of eleven Bulgarians, thirteen non-Protestant & sixteen Protestant Armenians, one Christian Turk, one Mohammedan Turk, one Greek, one German, one Dane, eight English, & three Americans. Of the

day-scholars, nineteen are non-Protestant & six are Protestant Armenians, four are Mohammedan Turks, & three are English. The receipts from pupils in 1878 were 567 Turkish Liras ($2,495.00); in 1879 they amounted to 1102 Liras ($4850.00). For the current year they will probably considerably exceed the latter sum. Considering the estimation in which the education of girls has been held in the past, & the present circumstances of the people, this statement presents gratifying evidence of a great change in the sentiments of the people on the subject of education, & especially in regard to the kind of education furnished in our schools. Calumnious misrepresentations & active opposition are yet not wanting on the part of many who dislike & fear us as missionaries; but the growth of confidence in us among the classes of the population whom we most desire to reach is unmistakable. This is much helped a-many Armenians by our not confining the Home school to their nationality, but

receiving also from others. The few English & American girls bring in a desirable influence, & facilitate the use of English as the language of the school; while the fusing of nationalities into one homogeneous whole ~~is productive of~~ tends to produce effects of the greatest importance in a country like this. Nothing like race prejudice & isolation has yet been seen among the pupils. Thus the Home is doing its work of enlightenment & raising up teachers & helpers in evangelistic efforts, among all the races in these lands; while it aids our general missionary work by the confidence which it conciliates & the prestige it gives among those to whom missionary labor is especially directed. The ~~ladies~~ teachers receive the seal of the Divine blessing on their unwearied endeavors, not only to instruct & improve the minds of its pupils, but also to form their character after the only true & perfect model. It is believed that a considerable number, belonging to not less than six nationalities, have recently come to a saving knowledge & reception of spiritual truth.

The Primary day School at Scutari, under the management of the ladies of the Home, furnishes an excellent opportunity for training pupils of the Home school in the art of teaching. It has an average of about sixty pupils; of whom one half pay each a medjidieh (83 cents) a month, & the remainder eight silver piastres (33 cents).

Bible House High School. A school was opened on the Bible House premises, Dec. 22, 1879, in accordance with the action taken at the last annual meeting, — a date as early as was practicable after receiving the appropriation. Mr Herant Kirejian, a recent graduate of Robert College, was engaged as teacher. Pastors Simon Eutujian & Avedis Asadourian & Messrs Wood, Barrows, & Hitchcock, act as a Committee of Superintendence. The terms agreed upon were 20 piastres monthly for common branches & 30 for the higher, payable in advance: pupils to be not less than 12 years of age. Twelve pupils appeared before the close of December: 22 more in January: 13 in February: 13 in March; & two in April: Total, 62.

Several applications in April were declined for want of room. Young men in business, to the number of 27, have been received for a time to attend one or two recitations a day without having seats in the school. Twelve of these were Turks. Many of these have found themselves unable to give time for successful study, & continued but one month. The whole number of pupils enrolled has been 89. As the pupils increased additional teachers were found necessary. One, for two afternoons, two hours each in French; one for three afternoons two & a half hours each for Armenian, one for three mornings two hours each for Turkish, one every forenoon for common branches of study, & the French teacher from Robert College one hour twice a week, have been employed; the cost being met from the payments of scholars. Mrs Baldwin has kindly given one lesson a week in vocal music. — Mr Kiejian is filling his place as principal very creditably. It is desirable to ~~secure~~ obtain another teacher of character & experience to share responsibility with him, & obviate

the necessity of having so many to give lessons. We hope to find such a man before the commencement of another year; but such a one as the position demands is not easily to be had. The studies have been: The Bible, three classes; Geography, three classes; Arithmetic, two classes; Armenian Grammar, three classes; Turkish, three classes; Algebra, one class; English, three classes; French, three classes. Few pupils are under 12 years of age: the others range from 12 to 19. The age of the 27 outside or special pupils has been between 20 + 30 years. Of the 62 pupils one half have studied the common + one half the higher branches. The work of classification has not been easy: the task of discipline has been more difficult; but in both respects we think that a creditable beginning has been made. For the school + recitation rooms it has been necessary to occupy the building used for Sabbath services which the Trustees of the Bible House have kindly allowed us free of rent. Owing to the incompatibility of school + Sabbath worship uses of the same rooms

it is manifest that another hall for meetings, or another building for the school, will be needed in order to the highest usefulness of the Sabbath exercises & the best success of the school. Evening School. A school was opened Jan. 2, for four evenings in the week, & continued until the end of April. The number of pupils was about 50 until April, when, because of the shortness of the evenings, it fell off to 30. The age of the pupils was from 20 to 30 years: the greater number being dwellers in khans from almost every part of the empire. The studies were Arithmetic, Armenian Grammar, Book-keeping, French, & English.

We think that an evening school for six months in the year may be made nearly self-supporting, & be very useful.

Pera. The community in Pera accepted the proposition made by the last annual meeting to pay 120 Turkish liras to their pastor, & receive 100 liras for a school. They have taken a room & fitted it up; but experiencing great difficulty in obtaining a suitable teacher have delayed opening

the school until the present time. We can bear testimony to their earnest endeavor to find such a teacher as they need.

Hass-keuy. A school in the basement of the Chapel at Hass-keuy is taught by a graduate of the Home. The station gave assistance in fitting up the room, & pays one lira a month towards the income of the teacher. There are about 20 scholars.

Yedik Pasha. A school for small children numbering about 25 has received a little occasional aid from us.

Langa. The school at Langa for larger children is continued without aid from the station.

Samatia. A school of about 20 pupils taught by a graduate of the Home, has been kept up in this quarter, in connection with Sabbath services, under the patronage & supervision of Dr C. G. Bliss.

Work among Greeks

The brother in charge of this thus reports:

"The Greek work in Constantinople has made, we believe, a real, yet uneven growth. The opening months were marked by steady

most cheering progress. Following this came a scattering of many of our young & most active members, & a winter of diminished congregations — a dark & stormy night wherein we were required to walk by faith alone, & were saved by hope. This has given place in turn herewith to a time of new efforts & enlarged expectations. We cannot but recognize here with gratitude to God the opening of the Galata Coffee House as a most valuable auxiliary to our work — a centre which meets a felt want as a place of rendezvous for our Greek brethren, & one in which religious conversation with strangers is not only practicable but rendered by all the surroundings natural & easy. We have in it every Sunday afternoon a Bible lesson of informal character which attracts a new set of hearers, & gives opportunity for free exchange of thought. By the free distribution of Scripture leaflets prepared for this purpose we hope to advertise our work & to awaken new interest in the study of God's Word. The removal of the missionary home from a suburb to Pera, thus making it much more accessible to our own friends & to strangers, will ~~lead~~ tend,

we are persuaded, to strengthen bonds already existing, & also to form new ones. Peace & union still prevail within our ~~bounds~~ borders; missionary, preacher, & people all united in one faith & one common endeavor. We feel much the need of Church relations & Church ordinances: an effort we have made to obtain both through the formation of a Greek branch of the Blanga Church has failed, the plan not commending itself to that church. What is the right way open for us? The Greek preacher, Mr Kazakos, has visited during the year the brethren in Rodosto & Smyrna, ministering to the latter for one month. We have also been favored with a visit from Rev. George Constantine, whose labors among us did much to stimulate & strengthen us all. We long for the day when we shall have fellow-workers & sister congregations in all the Greek centres of our mission".

The Armenian Field.

An accession of five has been made to the membership of the Pera Church, & three to

that in Langa. Each of these churches pays ten liras monthly towards the support of its pastor. ~~the pastor of the~~ ~~church receiving only that amount~~ An appropriation for aid in the erection of a church edifice at Pera has been conditionally made by the Prudential Committee, & it is hoped that ere long all pending questions will be adjusted, & that great want will be met.

The Langa Church, under the impulse of having a new pastor, Rev. Avedis Aradorian, & the hope of soon getting a suitable house of worship, has manifested a new life. Harmony reigns in its councils: meetings are largely attended: its contribution for support of public worship & pastoral care has ~~grad~~ been doubled: ~~[illegible] four-fold~~: 300 liras are promised in aid of purchase of a site for the new chapel: generous gifts are made for the poor at home & for famine sufferers in Eastern Turkey. The number coming to Sabbath services, especially to the afternoon Sabbath School & Turkish preaching, exceeds often the capacity of the present chapel to accommodate.

The Sautari congregation, under the zealous & faithful labors of the Rev. Karabed

One deacon & his wife have gone to the new home prepared for them by God, & two deaths have occurred in the afflicted family of this church — Mr. Boyajian, who has suffered much from ill-health, & Mr. Zeldi, who recently departed to his reward.

K. Kapudjian, is acquiring somewhat more of a stable character & slowly enlarging. The Sab. bath ~~attendance~~ audience is still made up in a rather large part of strangers & persons not belonging to the evangelical community. In the morning, it has varied from 80. to 193, the average being 140 for the year. ~~its average is~~

The Sab. School has an attendance of 111 average for the year.

This, under the superintendance of Dr S. G. Bliss, is made a model school; & its success in drawing in young persons & children not ~~to~~ only to its exercises but other services also, is very gratifying. The organization of a church in Kutahia ~~will come~~ is desirable, but the way is not yet fully prepared for it. The labor here expended is not without spiritual fruit, & the prospect is hopeful. The contribution of the people toward the support of Pastor ~~ated~~ is fifty per cent larger this year than it was last.

Evangelistic efforts have been continued at four khans in Stambout. Preaching services have been maintained on the Sabbath, & prayer meetings held during the week, in Armenian or Turkish, at Kassim Pasha, Bertiz Tash, Samatia, & Hallkeny.

At these the attendance is small. Unfavorable occurrences & influences have prevented progress hoped for at Hainkoy. The service in Turkish at the Bible House has been conducted mostly by Pastor Avedis Constantian & has become of great value. The attendance is from 100 to 120 (last Sabbath 146) consisting of men, few of whom understand Armenian, & embracing various nationalities. Often several Turks are present. Friendly discussions sometimes by a Mussulman from India at the close of the ~~preaching~~ Bible Expositions exercises ~~services~~ for several weeks last winter, awakened great interest, & drew a considerable number of turbanned Moslems to the whole services. The effect was good; but the action of the police in certain cases of persecution finally created alarm, & Turks became afraid to come. This is passing away, & lately some ~~two~~ have appeared again. ~~Let us hope that~~ the truth ~~seed sown~~ presented will not fail of saving power on those who hear it.

The native public sentiment we believe accords with ours that in carrying forward the work of evangelization, ~~finally among Armenians~~ in Constanti-

ple & its suburbs, for the present three chief centres should be recognized towards which all operations specially designed for Armenians should be made to converge. These, Pera, Langa & Scutari, should as soon as possible, be provided with ~~good schools~~ suitable permanent houses of worship & good schools. The cost of provision of what is needful is usually much larger in proportion to the ability of new evangelical communities in large cities than it is in smaller towns & villages. The editorial in the N. Y. Evangelist speaks of mission chapels in the city of New York provided by benevolence of the wealthy churches & individuals, in which to preach the gospel to the poor & to whomsoever can be reached by such ministrations, as having cost not less than one & a half million dollars. If that expenditure is not all a mistake, is it unreasonable that in a great & expensive city like Constantinople, in which the evangelical communities are yet so small & poor, foreign aid to the amount of thirty five or forty thousand dollars should be given for plain, yet respectable & attract-

ive places of worship at three of the most eligible centres distant from each other from two to four miles? And also that help from abroad should be furnished towards schools needful for the children in those communities & beneficial to the evangelistic work? What we see just now in Langa confirms our conviction that the actual resources of the native community in this city can be more effectually called forth, under existing circumstances, by a liberal policy of aid judiciously bestowed, than it can be under a failure of such aid.

Out Stations

Adrianople. The same preacher, B. Mugurdich Hagopian continues at Adrianople: he is still unordained. He labors faithfully & judiciously, & his influence is felt for good; but there is not an encouraging growth. The circumstances of the people are much straitened: they have paid two liras for the preacher's salary, & 83 ps for the school, smartly. The latter is taught by a graduate of the Bardezag school, & her success as a teacher is very satisfactory. Besides teaching her 30 pupils,

she labors somewhat among women, conducting a weekly prayer meeting with them.

Rodosto. The pastor at R. having long suffered from ill health came in May to Constantinople for rest + medical treatment. In August, by advice of Dr Patterson, he went to England, hoping to profit by the sea-voyage, + returned in a few weeks. By advice of physicians in London + Edinburgh, + receiving pecuniary assistance from christian friends in Scotland, he spent the winter in that country, + has not yet reached us on his return. We hope for his coming with improved health during the present month. The two services of public worship + two Sab. schools, in the absence of the pastor, have been kept up by the brethren of the church + by aid of missionary visits occasionally made from Constantinople. The two schools ran down, when near the close of 1899, a young man, son of the former pastor Hohannes Der Sahagian, who had spent two years in Robert College, went there, brought the two schools together into one, + is now teaching successfully. The work in Rodosto, like that in Adrianople, does not

advance encouragingly; yet the church & community seem to be united & well organized. The war almost destroyed the business of the town, & it has not revived. The people are exceedingly poor, & almost despairing: the church has succeeded in paying but one & a half liras a month toward the pastor's salary & for schools. Something must be done to provide a new & larger house of worship. It is proposed to have but one chapel & one school hereafter, in place of the two heretofore sustained in the two parts of the town about a mile from each other. The people entreat for a good building to be erected at a cost of T.L. 800 or more, towards which they can pay not more than perhaps 50 liras. The question is a very perplexing one to the Constantinople Station, & it seeks the advice of the annual meeting.

Dardanelles. There was a good degree of interest & encouragement in the work here through the year. B. Kirkor Bonajian, a native of Adrianople, & a student in the Marsovan Seminary to which he has now returned to finish his course of study, has

done a good work in this place. There was a good deal of persecution during the first months of the year; but through the energetic action of Mr Maling, the English Vice-Consul, punishment was meted out to a few of the ring-leaders; & by prudence & tact the good-will of the Armenians seems to have been again secured. The audience has averaged 35–40. One promising young man has joined the Station class at Bordezag. The community is now without a preacher. It is desirable that a house be purchased to be used for the present as a place for meetings & a preacher's residence.

Recd July 6, 1880

Constantinople District
Report, 1880.

[Copy]

The Constantinople Home.

(The following paper has been prepared in view of the probability that the Missionary Institution of which it treats will be removed in the course of a few months to a new building, and enter upon a wider sphere of usefulness. Any changes from existing arrangements herein suggested have respect to the administration of the affairs of the Institution in the new building.)

The Constantinople Home is an Educational & Missionary Institution, having 2 distinct departments, a High School for Girls, and a City Missionary department. X

The building now in process of erection at Scutari is designed to be the permanent "Home" of the Institution & especially a "Home" for the Missionary ladies connected with it.

The Woman's Board of Missions auxiliary to the A.B.C.F.M. at Boston has a special relation to the "Home" as its patron, but as in the case of other Institutions in the Missions of the A.B.C.F.M. this also is under the care and government of the Prudential Committee of the latter Board. The immediate oversight of the Home is committed to

Recd July 6, 1880 Constantinople Mission

a Board of Trustees, appointed by the Prudential Committee and responsible to them. —

X Note. (The original plan contemplated a Medical department also, but on account of the difficulty of securing a suitable person to take charge of it, and for other reasons the Trustees advise that for the present no further effort be made to continue it as a separate department.)

These Trustees are the Missionaries of the A.B.C.F.M. residing at Constantinople, and the Rev. I. G. Bliss D.D. Agent of the American Bible Society there.

Family Arrangements.

It is designed that the Missionary ladies connected with the Institution shall constitute a family, in which they will all have equal rights and privileges, both in respect to its internal affairs, the reception and entertainment of guests to be invited to its hospitality, and all other family matters. They may choose one of their members to take the general oversight of such matters, or may divide among themselves necessary cares and duties, or make any other arrangement they see fit. As Missionary laborers united in an Institution under the patronage of the Woman's Board of Missions, they will be expect-

ed to maintain frequent correspondence with the officers of that Board, and to hold meetings together at stated times for the purpose of promoting mutual acquaintance with each others work, for united prayer, and for the consideration of any subjects pertaining to either of the two departments, or to the general prosperity of the Home, which any one of their members may desire to bring before the whole body.

The City Missionary Department.

It is designed to have one Missionary lady in charge of this department, who will find an important sphere of labor outside the Home, in visiting families and schools, in holding prayer meetings among native women and in superintending the labors of any Bible readers of her own sex, who may be employed in the city. She will however be expected to assist in the Bible lessons and religious exercises of the school, and to make the acquaintance of all its pupils, both for the purpose of doing them good and of obtaining, through her acquaintance with them, more ready access to the families they represent. Any pupils looking forward to direct connection with the Missionary work will

be special objects of her attention in respect to their training for that work. To her also may be assigned the duty of receiving native visitors who may come at stated times to the Home, and of endeavoring to make such calls both pleasant and profitable to those who come.

- The High School -

The design of the High School is to provide for the thorough education and Christian culture of girls from the surrounding various native communities and also a special training of such as may desire to become teachers and helpers in the Missionary work. Boarding pupils will be required to pay at least 25 Turkish liras annually ($125.), and day scholars 6. Provision will be made for aid to a limited number of indigent pupils.

There will be a preparatory department in which pupils may be fitted to enter the High School. The term of study in the latter will extend through a period of three years.

Pupils passing through the full course will receive, in connection with a thorough drill, each in her own vernacular, by competent native teachers, instruction in the Bible, in

Arithmetic, Geography, Algebra, Geometry, Chemistry, Botany, Physiology, Hygiene, Natural, Mental & Moral Philosophy, Vocal Music, Needle-work & Drawing. The English language will be so thoroughly taught that it may be made the medium of instruction in advanced studies. Instruction will also be given in Instrumental Music, & in French, if desired. But for these branches an extra charge will be made. Native teachers will be employed so far as needed for the preliminary instruction of pupils. Special provision will be made for the extra branches just mentioned. The lady connected with the City Missionary department will also, as already intimated, aid in the Bible lessons, but it is designed that, in addition to these various assistants there shall be directly connected with the School and giving their whole time to it at least three well qualified Missionary lady teachers, who shall constitute its official Faculty of government and instruction. For purposes of administration the Trustees shall assign to one of them the position & title of Principal of the School. The others

shall have the position and title of Associate Principals. It will be the duty and prerogative of the Principal to prepare and propose to her Associates plans and arrangements in respect to studies and classes, Rules & by-laws for the government of the School. These propositions having been considered in meetings of the Faculty. (The assisting missionary lady or ladies being also consulted so far as the propositions affect them,) it will devolve upon the Principal to put in execution the decisions reached. Upon the Principal also, as the official Head of the School, will devolve its general oversight and the decision of all questions of order and discipline arising in its daily routine apart from matters placed under the jurisdiction of her associates. She will take such share in the instruction of the school as her other duties allow. To the Associate Principals will be assigned the instruction of classes, and the government of these classes during recitations. They will be held responsible for these classes, and for the performance of any general duty assigned them by the Faculty. With the above distinction of ad-

ministrative functions, it is understood that all the members of the Faculty have a joint responsibility for the good order and prosperity of the School, and it is the right and duty of each one to propose for the consideration and action of the Faculty any matters she may deem deserving of attention. In case the Principal be absent or for any reason be prevented from attending to her duties, any one of her associates may perform those duties.

Domestic Affairs.

It is deemed desirable that in addition to the number of ladies whose spheres of duty have been thus far specified, another Missionary lady of special qualifications for domestic duties, one who has also had experience in the care and nursing of the sick be obtained from America to take charge of the boarding arrangements for the School, and for the family of Missionary ladies, and the general responsibility of the housekeeping for the whole establishment. The lady taking this charge should be a member of the Missionary family at the Home, having in it an equal position with the other ladies

and prepared also, if she have time and strength, to assist in the city Missionary work, or in the instruction of pupils in the school, particularly in reference to the preservation of health and the care of the sick. Till such a lady be obtained one of those already connected with the Home shall be designated by the Trustees to the care of its domestic affairs. In either case the lady thus placed in charge shall consult freely with her associates, in regard to what is to be done for themselves and for the pupils, and in regard to the care of the whole building, but she shall have the full control of this department and be responsible directly to the Trustees for its general management and for its expenses. Under the advice of the ladies connected with the school, she shall make such use as may be practical and expedient, of the assistance of the pupils in the domestic work, with special reference to the acquirement on their part of good ideas, correct habits and skill in such work.

Trustees.

It will be the duty of the Trustees to give all needed time and attention to whatever questions concerning the Home may be brought before them by the ladies connected with it, as a body, or as individuals, or which they themselves may consider to have a bearing upon its prosperity. In respect to these questions the ladies of the Home shall be consulted, especially the Principal of the School in all matters pertaining to that department, and due regard be paid to their judgment, but the final and authoritative decision in every case shall devolve upon the Trustees, subject only to an appeal to the Prudential Committee at Boston.

The Trustees shall appoint two of their number to act in their behalf in case of need, and to assist the ladies of the Home in the general care of the building and its grounds.

No pupil shall be admitted to the school without the approval of this Committee and no one excluded, after admission, except by vote of the Faculty, and the concurrent vote of this Committee in case of a diversity of

of opinion in the Faculty.

To the same Committee in consultation with the Principal shall be referred questions of aid to indigent pupils. But no aid beyond 4/5 of the required payments shall be given without a special vote of the Board of Trustees.

It shall be incumbent on this Committee also, in conference with the Ladies of the Home, to make out annual estimates for appropriations needed to meet the expenses of the Institution in both its departments.

One member of this Committee shall reside near the Home, for facility of communication, and shall act as its Treasurer. Through him the lady in charge of domestic affairs shall draw all money needed for housekeeping, and shall render to him account for the expenditure of the same. In like manner all money needed for the expenses of the Home in any department shall be drawn through him, and account thereof rendered to him. These accounts, with the necessary vouchers, shall be submitted every six months to the examination of an Auditing Committee appointed by the Trustees.

Rec'd from E. E. Bliss Esq.
Apr. 24. 1870

Resolution adopted unanimously by the Constantinople Station, Aug. 31, 1872.

Resolved

That while, in our judgment, a merely Training School in which the pupils generally shall be supported entirely, or in considerable part, at the expense of the Board, & received only as pledged in advance to christian work as teachers, Bible women, or wives of ministers or paid helpers, would not meet the wants of Constantinople, one on the plan sketched in the accompanying paper is urgently needed in this city, & may be expected to furnish a larger number of laborers, & those of higher promise, for all departments of evangelistic work, than would such a school.

Recd. Sept 25. 1812.

ackd Sep. 25,

The working plan for the Constantinople Home as modified by the Com. of the Woman's Board.

The Constantinople Home is an educational and missionary Institution, having three distinct departments, a High School for girls, a Medical Missionary department, and a City Missionary department.

The building now in process of erection at Scutari is designed to be the permanent "Home" of the Institution, and a Home for the missionary ladies connected with it. The Woman's Board of Missions auxiliary to the A. B. C. F. M. at Boston, are the proprietors of the Home, and it is under the care and government of that Board in connection with the Prudential Committee, to whom all final appeals are to be made. The immediate oversight of the Home is committed to a Board of Trustees appointed by the Prudential Committee.

Family Arrangements.

It is designed that the missionary ladies connected with the Institution shall constitute a family in which they will all have

Recd. Sept 23. 1872.

rights and privileges. As in every well-regulated family there must be some recognized head, with mutual concessions from all the members, so here all questions will be referred to the Principal, and her associate, and it is expected they will gladly welcome the friends of all the members of the family, unless existing circumstances render it impracticable. As missionary laborers united in an Institution sustained by the Womans Board of Missions, they will be expected to maintain frequent correspondence with the officers of the Board, and to hold meetings together at stated times for the purpose of promoting mutual acquaintance with each others work, for united prayer, and for the consideration of any subjects pertaining to either of the three departments, or to the general prosperity of the Home which any one of their number may desire to bring before the whole body.

The City Missionary Department.

It is designed to have one missionary lady in charge of this department, who will find an important sphere of labor outside the Home, in visiting families and schools, in

holding prayer-meetings among native women, and in superintending the labors of any Bible readers of her own sex who may be employed in the city. She may, however, be requested to assist in the Bible lessons and religious exercises of the school, and is expected to make the acquaintance of all its pupils, both for the purpose of doing them good, and of obtaining through her acquaintance with them, more ready access to the families they represent. Any pupils looking forward to direct connection with the missionary work will be special objects of her attention in respect to their training for that work. To her also may be assigned the duty of receiving native visitors who may come at stated times to the Home, and of endeavoring to make such calls both pleasant and profitable to those who come.

The High School.

The design of the High School is to provide for the thorough education and Christian culture of girls from the surrounding various native communities and also a special training of such as may desire to become teachers and helpers in the missionary work. Boarding

pupils will be required to pay at least 25 Turkish liras ($125) and day scholars 6. Provision will be made for aid to a limited number of worthy pupils unable to meet the expense.

There will be a preparatory department in which pupils may be fitted to enter the High School. The term of study in the latter will extend through a period of three years. Pupils passing through the full course will receive in connection with a thorough drill, each in her own vernacular by competent native teachers, instruction in the Bible, in Arithmetic, Geography, Algebra, Geometry, Chemistry, Botany, Physiology, Hygiene, Natural Mental, and Moral Philosophy, Vocal Music, Needlework and Drawing. The English language will be so thoroughly taught that it may be made the medium of instruction in advanced studies. Instruction will also be given in Instrumental Music and in French, if desired. But for these branches an extra charge will be made. Native teachers will be employed so far as needed for the preliminary instruction of pupils. Special provision will be made for the extra branches just mentioned. The lady connected with the

bity Missionary department may also, as already intimated aid in the Bible lessons. It is designed that in addition to these various assistants there shall be directly connected with the school and giving their whole times to it three well qualified missionary lady teachers who shall constitute its official Faculty of government and instruction. The Trustees shall assign to one of them the position and title of Principal of the school, to another that of Associate Principal. It will be the duty and prerogative of the Principal to prepare plans and arrangements in respect to studies and classes, laws and systems for the government of the school.

Upon the Principal as the official head of the school, will devolve its general oversight and the decision of all questions of order and discipline arising out of its daily routine, apart from matters placed under the jurisdiction of her Associate and teachers. She will take such share in the instruction of the school as her other duties allow. To the Associate Principal and teachers will be assigned the instruction of the other classes and the government of those classes during recitation. They will be held responsible

for those classes and for the performance of any general duty assigned them by the Faculty. With the above distinction of administrative functions, it is understood that all the members of the Faculty have a joint responsibility for the good order and prosperity of the school, and it is the right and duty of each one to prepare for the consideration and action of the Faculty any matters she may deem deserving of attention. In case the Principal be absent, or for any reason be prevented from attending to her duties, the Associate Principal may perform those duties.

Domestic Affairs.

It is deemed desirable that another missionary lady of special qualifications for domestic duties, be obtained to take charge of the boarding arrangements for the school and for the family of missionary ladies, and the general responsibility of the house-keeping for the whole establishment. The lady taking this charge should be a member of the missionary family at the Home, having in it an equal position with the other ladies. She may have assigned to her by the Principal, the instruction

in needlework, or such other work as she may have time and strength with particular fitness to perform. Till such a lady be obtained, one of those already connected with the Home, shall be designated by the Trustees to the care of its domestic affairs. In either case the lady thus placed in charge shall consult freely with the Principal and shall be responsible to her and to the Trustees for its general management and for its expenses. Under the advice of the Principal she shall make such use as may be practicable and expedient of the assistance of the pupils in the domestic work, with special reference to the acquirement on their part of good ideas, correct habits, and skill in such work.

N.B. In case it is found impossible to secure from the lady to whom the Trustees are compelled for the present to assign this domestic care, the willingness to consult with and be responsible to the Principal, they may arrange temporarily for her being responsible to them alone, except in the matter of the use of pupils' assistance.

Trustees.

It will be the duty of the Trustees to give all needed time and attention to whatever questions concerning the Home may be brought before them by the ladies connected with it, as a body, or as individuals, or which they themselves may consider to have a bearing upon its prosperity. In respect to these questions, the ladies of the Home shall be consulted, especially the Principal of the school, in all matters pertaining to that department, and due regard be paid to their judgment; but the final and authoritative decision in every case shall devolve upon the Trustees, subject only to an appeal to the W. B. M. and the Prudential Committee at Boston. The Trustees shall appoint two of their number to act in their behalf in case of need, and to assist the ladies of the Home in the general care of the building and its grounds. No pupil shall be admitted to the school without the approval of this Committee and no one excluded after admission except by concurrence of the Principal and this Committee; in case of diversity of opinion the question should

be referred to the full board of Trustees. To the same Committee in consultation with the Principal shall be referred questions of aid to needy pupils. But no aid beyond 4/5 of the required payment shall be given without a special vote of the board of Trustees.

It shall be incumbent on this Committee also, in conference with the ladies of the Home, to make out annual estimates for appropriations needed to meet the expense of the Institution in all its departments, and forward the same to the Treasurer of the W. B. M. through the Treasurer of the A. B. C. F. M. One member of this Committee shall act as its Treasurer. Through him with the approval of the Principal, the lady in charge of the domestic affairs shall draw all money needed for housekeeping, and shall render to the Principal and to him accounts for the expenditure of the same.

In like manner all money needed for the expenses of the Home in any Department shall be drawn through him and accounts thereof rendered to him. These accounts with the necessary vouchers shall be submitted every

six months to the examination of an Auditing Committee, appointed by the Trustees, and a copy of the account forwarded to the W. S. M. through the Treasurer of the A.B.C.F.M.

Wm H F Duncan
" Samuel Gulliver
" Martin Anderson
Mary S B Treat

Plan of Coudijk Home

June, 1875.

127. Copy of a paper laid before the Prudential Committee of the A. H. C. F. M. April 3rd 1880. — by the Rev. of the Western Turkey Mission.

Facts to be considered in reference to the enlargement of the Constantinople Home.

The funds thus far expended for the grounds and buildings of the Constantinople Home have been such as would never have come into the treasury of the Board. They were not given for objects ~~[illegible]~~ usually embraced in the appropriations of the Board. They have been given as funds are given here and elsewhere for Colleges and higher institutions of learning, though there has been the missionary purpose to illustrate what the gospel of Christ does for the social and moral elevation of woman in the very head quarters of Islam and at one of the most important centers of the unevangelized world. This purpose has been realized in the happiest manner. The influence of the Home is felt throughout the Empire in raising the standard of Christian culture for woman.

Whatever of moral influence the institution exerts, whatever honor has been gained for the Christian name is so much in aid of the missionary cause. The Board has the advantage

of an institution of Christian learning erected by funds outside of its treasury just where such an institution is needed and just where the expenditure required for it was greater than could ~~properly~~ wisely be met by missionary funds. The Board has the same supervision of this institution that it has offered other seminaries for young women as at Marcovan, Ahmednuggur, and Peking. In its spirit and aims it is as thoroughly a Christian institution as they are though on the payment of expences of board and tuition it admits to its privileges pupils who do not come with the declared purpose of becoming teachers or the wives of native pastors and teachers. Such pupils are not a pecuniary charge to the institution by reason of any special studies outside of the regular curriculum while some are thus for the first time brought under Christian influences. One leading object however from the beginning has been to raise up a body of thoroughly trained teachers who shall go out to teach others

and thus all of the graduates have been engaged for a time in the work of teaching. But if some do not hereafter become teachers, it is hoped that their influence will be hardly less for good in well ordered Christian homes.

The Home has proved itself to be a missionary agency of great value. It has at the same time gained in popular favor beyond all expectation among all classes, Bulgarians and Turks as well as Armenians and where till enlargement has become a necessity if its opportunities for influence are to be improved. It is believed that by a further expenditure of $20.000 its capacity for receiving pupils may be doubled without adding much, if anything, to its current expenses. This is the limit of enlargement deemed wise both with reference to the greatest economy and the best Christian training of the pupils. It ought perhaps to be added that in view of the steady increase of the income of the institution from paying pupils till the last year amounting to over

$5,000, it is believed that the institution will soon become self supporting with the exception perhaps of the salaries of the American teachers.

The question before us is this. Will the Prudential Committee favor such an enlargement as is proposed and will they contribute toward it not from ordinary receipts for missionary objects but from an appropriation ~~fund~~ devoted to higher Christian education "for raising up a native ministry" a sum equal to ~~what the Woman's Board~~ such sum, not exceeding $10,000, ~~as may have~~ ~~by the Woman~~ by the Woman's Board, as may raised for this object ~~not exceeding $10,000~~, being one half of the amount proposed for the enlargement contemplated – it being understood that the Woman's Board is to raise this portion ~~as far as practicable~~ without trenching upon funds for its pledged work or such as may be received from its ordinary sources of income and that the sum given by the American Board is a grant in aid of the Home in its distinctively missionary work and the only contribution which the Board has been invited to make for one of the largest and most influential institutions

for the Christian education of woman under its care. It may be noted further that the plan proposed is a substitute for one already adopted and is one which while better serving the object may also be attended with less expense — since the chapel and grounds already granted will now revert to the Board and the necessity will be avoided of purchasing other grounds and erecting a new building for public worship.

In view of the statements above and the considerations developed in the course of a careful and thorough discussion, the Prudential Committee approve of the plan of enlargement here indicated and of the grant of $10,000, on the conditions specified. —

The Home - Constantinople.

Estimates for 1876.

Salaries.

Mrs Tarbox - -	10,000	
Miss Dwight -	10000 (?)	
Miss Annie D. Bliss -		
10000 - 3600	6400	26,400
Other ladies who may be sent, 10,000 each.		

Insurance of Building + Furniture,	3500	
Taxes -	1400	
Care of Grounds -	2000	
Company - - -	2000	
		8,900

The School.

Armenian Grammar Teacher.	3600	
Female Teachers - -	4800	
Turkish Teaching.	1200	
		9,600
Books, Stationery + Apparatus,		3,000
Indigent Pupils (12 Scholarships)		30,000
Extra for Miss Closson (above Cesarea Salary) - - - - - - - - - -		

Debt Dec. 31, 1874, deducting advanced rent for 1875 &c. 42,256

See next half sheet.

The Home. 1874

Dec. 31, 1874.

Dr. To servants, Laundry woman, etc. per year. 9717
Supplies including fuel. - - 7544
Books, (367) Advertising (504) &
House furnishing (2381) - - - 3452
Repair of wall, water, &c. 1091

90,134

Contra.

Cr.

By payments of pupils (of which
per annum, 3000: Books sold, 757) 30,190
Aid through Treasury. 23645
Do. " Miss Rappleye. 7500
61,335

" Board of Ladies 18400
" Ass. Meeting Company. 1200 20000
81,335

Excess of expenditure over
receipts, as above, 8799.

Total deficit at end of the year. 42,256

Estimates

On the Home in Constantinople for 1880.

Salaries:		
Mrs. Williams		15,000
Miss Parsons.		10,000
Miss Patrick		
Miss Hamlin		10,000
Miss C. Williams		10,000
		45,000
Native Teachers:		
Fem. Arm. Teacher	2400	
Male Teacher, Arm.	2000	
Bulgarian Teacher,	2400	
Drawing Teacher,	3500	
		10,300
Insurance and Taxes,		4,000
Care of Grounds, water &c.		4,000
Extra Company,		1,700
Teaching languages to Miss Hamlin and Miss C. Williams,		2,000
Twelve Scholarships,		30,000
		52,000
Total,		P.s 97,000

Remarks on Estimates.

It is possible that with a grant, as this year, of £T. 200, additional to the 300 for scholarships and the amount for salaries, the Home may pay its way next year. It will easily do so if prices fall to their average rate. Just now they are exceptionally high. The prospect as to the future is very uncertain: but we live in hope.

The patronage of the Home bids fair to increase considerably.

In behalf of the Trustees,

(signed) Geo H. Wood

Secy.

Cincinnati May 31st 1877

Dear Brother

At the recent Ann. meeting of the Section Interior it was voted

"That a Committee of three be appointed, to correspond with the Section & Central Missions, with the Bd of the Board, also with the ecclesiastical Unions, & such other parties as may be necessary, and report to the next Ann. meeting of the Mission, in regard to the practicability of the establishment of one Theological Seminary, of a high order, for all nationalities, to take the place of those now existing."

The Com.tee appointed in accordance with this vote, beg you to send to Geo. F. Nemick Cons.tee your answers to the accompanying questions, stating whether the answer given be your personal opinion, or the opinion of the body you represent, or which of the Mission or Union, for which you speak, also whether others, who may not have received copies of this Circular concur with you.

Com.tee Geo. F. Nemick, Geo. W. Wood, C. C. Stearns

1 Do you think it desirable to establish, as soon as the needful arrangements can be made, such an institution as is contemplated in the vote above quoted; an institution strictly Theological, with a three years course, thus leaving all preparatory work to the Colleges & High Schools?

2. Do you think it practicable to establish such a Seminary at once.

3 Where do you think such a Seminary should be located

4 Should the wants of Armenian speaking Armenians, Turkish speaking Armenians, Turkish speaking Greeks, Greek speaking Greeks, & in the future of Turks, should there be American & other native teachers qualified to instruct in each of the three languages?

5 Should Turkish be the general language of instruction e.g. in Exegetical Evidences, Theology, Ecclesiastical History, Pastoral Theology, Homiletics, Church Polity, or would it be desirable for English to all these languages, or would it be desirable for English to all?

6. Should Systematic Theology be given in two or three

Bearis —

Constantinople, May 30. '77.

Rec'd June 21.

Copy of Circular Letter to W. Pas. Key Missionaries — upon a Uniform Theolog. Sem^y

Report of the Manisa Station
1871–1872

By designation of the mission Mr. & Mrs. Greene took up their residence in Manisa, in June last. After nearly a year's experience they are thankful to corroborate the testimony of Mr. & Mrs. Baldwin as to the healthiness of the place. Those who in future may be called to labor there need have no fear of fever and ague, or any local disorder.

By vote of the mission and authorization of the Foreign Secretary of the Board a large Turkish house was purchased in July for a sum which is said to be but about one seventh of its cost. The entire expense for the premises, deeds, commission, and extensive repairs both of the house and school-building was 3588 Spanish dollars. The house is situated in the most accessible and healthy part of the city, on the confines between the Turkish and Greek quarters, and midway between the upper and lower villages of the Armenians. Being entirely surrounded by a high wall, and well supplied with water, it is quite safe from fire. The deed of the house was made out in the name of Mr. Patterson, an established English merchant of Smyrna, (who gave us a paper, certifying that the property belongs to the American Board), and the house itself was insured

for five hundred pounds sterling, at three fourths of one per centum, in the Royal Insurance Co. of London. Needed repairs were made on the house in July and August, and a large kitchen in one corner of the yard transformed into a commodious room for a girls' school. This room is also used on the Sabbath as a temporary chapel. Our acquisition of this property is regarded by the people generally as a favoring providence to ourselves and our work; and, while occupied by two missionary families on a rent of sixty Turkish pounds a year, it yields the Board about seven per cent. on the total cost.

The suit of Mr. Baldwin against the Armenians, who assaulted himself and others in the spring of 1871, finally had a hearing in July last; but, through the unfairness of the Turks, and the treachery of the Armenian dragoman of our Consul at Smyrna, the three Armenians who were chiefly guilty were condemned to but a nominal imprisonment of eight days; and, as an offset even to this amount of justice, three Protestants, - namely our native preacher, our colporter, and one of the brethren - on the false charge of having slandered the Armenian religion, and with no opportunity allowed to disprove the same, were condemned to precisely the same punishment. Application was made through our Consul to the Government at Constantinople for a new

trial, but, as yet, no order has been obtained. The failure to secure exemplary justice in this case served to intimidate many friendly Armenians who had been attending our meetings, and to keep away almost all new comers. We have continued to visit the shops of those friendly Turks, and have repeatedly invited them to our services, but only three Armenians, natives of the place, have been regular in their attendance. Thus the very unfortunate issue of this suit has, for the present, almost closed the open door of labor for the Armenians of Manisa. Some who are natives of other places still come occasionally to our meetings.

Several Greeks, too, who worshiped with us last year, and of whom we had much hope, have been intimidated by fear of persecution, and have withdrawn. Yet the Greeks are still more accessible than the Armenians. In the quarter of the city called Karakeuy, where one of our most faithful brethren resides, there are many enlightened Greeks with whom we have had interviews. They read the Scriptures, and even preach the truth, but yet appear to be only intellectually persuaded; for they are unwilling to identify themselves with Evangelical Christians.

Since September our Sabbath services have been held in the building prepared for the girls' school.

The audiences range from twenty to forty, including our families and helpers; with not a few occasional listeners. On Sunday Feb. 18, after a satisfactory examination, and more than a year's trial, we were permitted to receive five brethren of the place to the communion, — three Armenians and two Greeks. They made confession of their faith, but, of course, did not enter into formal covenant, since we did not recognize them as a church, but only as Christian brethren. After the Lord shall have added several others to their number, a council will be called to give them the regular form of a church. The wives of the four brethren who are married, together with the mother of the other brother, hold evangelical sentiments, and visit us occasionally, but have not yet become regular attendants on our services. About thirteen hundred piasters have been subscribed towards the yearly salary of the native preacher, half of it being from the brethren.

Commencing with the third week of Dec., the missionaries have given instruction to a station-class of five young men, — three Greeks and two Armenians, the two latter having been previously employed as colporters. One of these is to enter the next class at Marash, and is a studious and hopeful man; what the other will do is uncertain; for, though he possesses some excellent qualities, he lacks the controlling influence of a single purpose. Two of the Greeks are from Alashehir,

and will make, we trust, useful helpers. The other Greek is from Adabazar, and is expected to return to labor among his countrymen in that vicinity. It is hoped that another and larger station-class may commence study in Oct.

On Saturday Oct. 30, we had the great pleasure of welcoming to our circle and labors Miss Phebe L. Bull of Milwaukee, Wis. She has already made good progress in the Greek language, and, with the assistance of Miss Chrysoula, an evangelical Greek teacher from Athens, hopes to open a girls' school in the fall. Meanwhile, Miss Chrysoula has taken charge of our mixed school of sixteen pupils, and proves herself an efficient teacher.

The church of Thyatira remains in the same sad state as for years past. In Oct. the missionaries spent several days there, visiting from house to house, and holding meetings. Some sixteen years ago, a brother by name of Hovhannes, bequeathed his property to the church of Thyatira for the erection of a meeting-house. This money, instead of being used at once according to the purpose of the givers, remained in the hands of the brethren, and has been the source of constant trouble. It now amounts to about 14,000 piasters. In Oct. the brethren accepted a new plan for the payment of this money, and for the erection of a chapel, but, with our best endeavors, as yet only a

small part of the money has been collected. While the brethren have continued suspicious of one another, and quarrelsome; while the former preacher, B. Tamel, remains in the place, filling all ears with complaints of the injustice of his dismissal; and while it has been impossible to find any other suitable person for so difficult a situation, it is no wonder that the spiritual state of the church has fallen to the lowest ebb. Yet, at the same time, there is hardly a place in the field where the people are so ready to hear the gospel, and where, with a working church and a faithful preacher, so speedy a harvest might be hoped for. May God hasten the day when, either by the conversion or removal of those called Protestants, the way may be opened for a hopeful work.

The outstation of Aidin has been occupied a part of the year, and has been repeatedly visited. One of the brethren has completed the transfer of a house, worth 500 dollars, as a gift to the Board. As in the case of the property at Manisa, it has been deeded to Mr. Patterson of Smyrna. The members of the Aidin church, (of which those in good standing number twelve), have walked in harmony, and helped to further the gospel. Several young men have learned to read, and will become, we hope, permanent additions to the community. We have, as yet, no regular preacher for the place, but a member of the station-

class has gone to labor there until fall. Aidin is the most important commercial center in the field, outside of Smyrna, and demands faithful culture. In the worldliness and profligacy of the people, and the general profanation of the Sabbath in making it a market-day, the gospel finds very great hindrances; but, on the other hand, the presence of a few sincere followers of Christ, the absence of persecution, and the accessibility of many of the people are highly favoring circumstances.

Rev. Krikor Kabbanjian, from the last class of the Marash Seminary, has labored in Smyrna the past year. Mr. Greene has also spent three days a month there, visiting and preaching. The native preacher is a good man, of more than average ability, and has been blessed in his work. Several new and hopeful men have joined us, and the regular audiences have ranged from twenty to thirty. Those early members of the church who still remain in Smyrna are far from exhibiting the loving, forgiving spirit of the gospel, yet it is hoped that they have derived some spiritual good the past year. About 100 piasters per month have been given for a school which the brethren desire should be opened, and for charity.

Smyrna is one of those great centers of worldliness, fashion, and politics, whose evangelization is the most difficult practical question of this christian age. Primitive Christianity achieved its grandest triumphs in such centers, but modern Christianity has thus far assaulted them with

little success. The first Protestant missionaries to visit Smyrna were Messrs Fisk & Parsons in 1821, but the place was not occupied as a permanent station until the arrival of Messrs Temple and Hallock from Malta in 1833. Thenceforward, for twenty years, the mission-press, established here, issued millions of copies of the Scriptures and religious books, which were distributed over the country. The time of the missionaries was, of necessity, chiefly given to the work of translation and printing, but they were also unremitting in preaching the gospel in Greek, Turkish, and Armenian. In 1853 an evangelical church was formed, into which, in all, forty two members have been received, but of these some have died, some have removed to other places, some have gone back to the world, and the remainder are few and weak.

English, Scotch and German missionaries have also labored in Smyrna for various classes of the population, expending large sums of money on schools and in charity, and, it is hoped, not without results which will appear at the last day; but still it must be confessed that no organized body of converts appears as the fruit of their labors. There is apparent much material and intellectual progress; but no corresponding spiritual advancement. So far as I am informed, not a single Protestant preacher has been raised up from among the natives of Smyrna.

Surely this is a sad exhibit of evangelical labor,

the like of which does not appear in any other part of the Turkish empire. In short, such a pall of utter worldliness and indifference seems to have settled upon the dwellers within the circuit of the Seven Churches that thus far some of the ablest and most devoted Protestant missionaries have assaulted the kingdom of darkness therein with little effect. It but proves the impotence of human effort until God is pleased by the extraordinary influence of His Spirit to breathe upon the dry bones of spiritual death. Even as early as 1838 the anxious inquiry of the missionaries was, "Why are there so few conversions in Smyrna?" and the missionaries are still painfully exercised by the same question.

In Nov. and Dec. Rev. Mr. Baldwin, accompanied by a native preacher and colporter, made an extensive tour through the eastern and southern parts of the field. They found a few enlightened friends of the gospel at almost every place visited. Particularly at Buldur, Isbarta, and Adalia they had encouraging opportunities for religious conversation, and made extense sales of books. The entire sales effected on the tour amounted to about 3,000 piasters.

In his report of this tour to the Foreign Secretary, Mr. Baldwin makes a suggestion with reference to Isbarta which deserves the attention of both the Union and Board.

He says: We were surprised to find so nice a city so far in the interior. It has a population of 25,000, including large Greek and Armenian communities. The Greeks are remarkably enterprising, and have made considerable advance in education. There is a good preparation for evangelical labor; and I should strongly favor the occupation of Esbarta as a missionary station as soon as practicable. Our field is so long that, like an ellipse, it has two foci or centers. The northern part can be well worked from Manisa, but a proper oversight of Konia, Akshehir, Afion Kara Hissar, Buldur, Adalia, and other important places will unquestionably require another missionary station; and no other place seems so suitable as Esbarta. The situation of the city and the climate are very favorable, and the sea-port of Adalia, (which is but twenty four hours distant), is connected with Smyrna by a line of steamers.

One of the young men, who joined the station-class in Dec., labored for three months at Oedemish, quite a large city at two days' distance south east of Manisa. Though the people of the place have the reputation of being more than ordinarily worldly and wicked, the young man was instrumental in lodging the precious seed in many minds, and in securing a few good friends.

A bookseller, (supported by the Young People's

Missionary Union of the First Pres. church, Newark, N.J.) has labored with good success during the entire year. Besides the places of which special mention has been made in this report, he has visited Ak-shehir, Afion Kara Hissar, Ushak, and Ala-shehir, and found a kindly reception in nearly every city. The Greeks of the latter city, the ancient Philadelphia, are more enlightened, and more interested in the gospel than those of any other place in the field. More than fifty persons from thence have called on us at Smyrna during the year, and with nearly all of them we have had delightful opportunities for religious conversation.

The total sales of the Scriptures and religious books during the year have amounted to 6,822 piasters.

In 1871 the subscriptions for the Avedaper were 87; but, for the present year, 139 copies of the Weekly, and 105 copies of the Monthly, Avedaper, are taken.

In his solemn messages to the Apocalyptic churches the Lord Jesus, while recognizing whatever good there was in them, still, on penalty of utter extinction, called them to immediate and hearty repentance. In the sad history of the churches directly addressed Christ's awful threatenings have long since been fulfilled. In the history of the little missionary churches of Smyrna and Thyatira also He has repeated the same lesson. Indeed, the emphatic teaching, to churches and individual Christians, of both

His word and providence is, that sins, unrecognized, unfelt, and unrepented of, are the great obstacle to growth in grace and to the furtherance of the Kingdom of God. Those who will live in sin must utterly lose Christ; and even those who are lukewarm in His service are objects of unutterable loathing. God help the missionaries of the Smyrna field that, through lack of obedience to Christ and earnestness, they too may not become hinderers of His work and objects of His displeasure!

In behalf of the Manisa Station,

J. K. Greene

Manisa, May 9. 1872

For Bortons

Rec'd July 10, 1872

Report of the Manipa Station 1872-73.

As respects the year just closed the work in this field has been an effort to maintain positions previously occupied, without the possibility of attempting anything in the way of extension, in fact retrogression in some important respects, vital to the success of our work, has been an absolute necessity. The decision to discontinue the Station Class was reached with deep regret, and only after the death of Mr. Powers and letters from the brethren at Maraish had cut off every hope of assistance from without, whether missionary or native. In a field which has seen so many changes, the necessity for such a step is especially unfortunate, since, apart from the direct and positive loss to the work, occasioned by such an interruption, it also serves to strengthen a wide-spread opinion respecting the instability of our work. It will take a long and patient struggle to overcome what I must admit is a just prejudice against us, existing in many parts of the field; it will require the utmost caution to be exercised in undertaking new branches of work, and in occupying new outstations, so that the objection, so often urged against us for abandoning (as the people say) work once begun, may lose its force - we must convince the people that we mean <u>work</u>, even at the expense of exertions and sacrifices, which would not be necessary in a new field; once eradicate

isting prejudices and not let the impression of fickleness, and we shall be enabled to avail ourselves of the very encouraging degree of enlightenment, which has resulted from previous missionary labors; to do this we must be careful where we pitch our tents and then drive the stakes in so deep that they need not be pulled up until the temporary shelter gives place to a permanent abode.

In this view of the matter the purchase of the missionary premises at Manipa was a very important auxiliary to our work - it is an economy of time, of money and of strength and, besides securing health and comfort to the occupants, it also gives us a status, being regarded as a Protestant institution, rather than as a private residence, and as such having many visitors not from Manipa alone, but also from other places. During the year preaching services, Sabbath School and weekly prayer-meetings have been maintained without intermission, and there has been a larger regular attendance, but fewer occasional listeners than heretofore; the Monthly Concert too has been begun this year, and the brethren seem much interested in it.

No additions have been made to the number of communicants, but one more a Greek will probably be received before long. As to efforts in the line of self-support, I am glad to be able to report perfect unanimity and commendable liberality among the

overture; at the beginning of 1873, all of them materially increased their subscriptions towards the preacher's salary, and in addition raised more than one thousand piastres ($50.) with which they have purchased a plot for a burying ground; and in order to improve it, build a wall, make a gate etc. they continue to contribute a small sum weekly; they are naturally well pleased at being able thus to supply another of their deficiencies and relieve themselves from a sort of opprobrium, which other sects cast on them, and use as an argument against the cause, with those who are weak and wavering. Manisa is the seat of the See of Ephesus and consequently has one of the twelve Archbishops of the Greek church as a resident; a few months since a new archbishop was elected, and as is natural at such times, he wished an opportunity to exercise his authority: seizing an occasion which would appeal to the popular prejudices, he anathematized one of our Greek protestants in the strongest and most public manner; in order that the church might be full of hearers, he ordered all the shops closed, and then strenuously forbade any intercourse with the object of his malediction; as he was a flour merchant the millers were forbidded to grind his wheat: his partner was separated from him - the bakers at the public ovens were not to bake his bread, and in short no one was even to exchange

salutations with him - This was sort of a test case and every exertion was made rigidly to enforce the anathema, but, like so many previous experiments of the kind, this too proved a great failure the brother stood the trial nobly and manifested an excellent Christian spirit during the whole time - though it caused him serious pecuniary loss he never complained nor once showed a sign of wavering his neighbors and customers too soon ceased to dread the curse they were to incur by intercourse with him and became as friendly as ever.

The girls school was commenced near the close of the month of August and has been attended by six boarders and five day scholars; of the former three paid half of their expenses and three were charity pupils.

It seemed best for economy's sake to combine this and the boy's primary school until there should be a sufficient increase in the number of pupils to warrant us in having two schools - in this way the number on the rolls was increased to nineteen, and as the boys were all small no great objection could be made, it was however only designed to be a temporary arrangement and we shall ask for a small appropriation for a common school next year - in this connexion it is proper to state that the school school, owing to adverse circumstances, has been maintained with very great difficulty - only three

weeks after it was opened the Greek teacher from Athens left us; this was a great disappointment as we had reason to believe that her former favorable impressions and convictions respecting evangelical truth were being confirmed and strengthened, in fact it was her open avowal of herself as a protestant, that enraged her mother and brought her from Athens to take away her daughter. Her naturally weak body affected her mind and made her susceptible to these influences, and so we lost our main dependence and our great attraction to our school; we hoped however to be able to find another teacher to take her place and, rather than lose prestige by closing the school, our ladies determined to keep it up themselves, with the help of Pastor Hagop's wife during half the day, who though an Armenian also knows the Greek language.

Thus the school went on until the first of the year, when, as all our efforts to find a Greek teacher even for Miss Cull had proved unavailing, it was decided that she had better go to Athens for a time to study. We did not yet feel that it would be best to close the school and so Mrs. Baldwin and Nectar Hanum have divided the labor between them, each teaching half of the day. We have given the long vacation at this time instead of during the summer months, Miss Cull hoping to secure an assistant to bring back with her and cheerful consenting to teach during the hot weather so that

she may have a little longer time to remain and study Greek in Athens. We trust that the school as conducted thus far has not failed of securing beneficial results, but at the same time we feel that the demand upon missionary time and strength has been disproportionately great, and that native assistance must be secured, even at a salary somewhat above that ordinarily paid for such services - if therefore the appropriation asked for should seem large, we trust that, with Congressional precedent as authority, you will feel justified in granting it, and if necessary reckon the excess on last year's account when the expenditure for this purpose was very small.

During the year tours have been made by Pastor Hagop or myself to Smyrna, Aidin, Ak Hisar and Kirk Aghach, while the colporteur Sarkis (employed by the Y. People's Missy Union of the 1st Pres. Chh. Newark, N. J.) has in addition visited many other parts of the field and found considerable encouragement in the sale of books; he has very rarely met with any sort of opposition and never been actually hindered from making sales; we have occasion therefore to rejoice that the good seed is being sown broadcast over all the field, and only regret that we are not so situated as to be able more carefully to tend and nurture that which is just springing into life. Before passing on to speak of the outstations, I may say that, though above

during the year, we have endeavored not to centre our thoughts too much upon self, nor allow ourselves to be cast down by the great weight of responsibility resting upon us - we have truly sympathized with our brothers and sisters in other stations, who have been so sorely afflicted, and have enjoyed exceedingly the few calls and short visits we have received from passing missionary brethren and from the representatives of other societies labouring in Smyrna.

Smyrna. Br. Krikor Ourfalsi has continued to labor at Smyrna during the past year, and preaching services and prayer meetings have been regularly maintained - close observation has convinced me that this helper has been earnest and faithful in his efforts and is not to be blamed, if he has not succeeded in making fruit grow in soil so long unsuccessfully cultivated by others. The fact is the relations of the brethren there to one another do not improve and, so long as they remain in the present state, they effectually bar the narrow entrance through which some would fain press into the Kingdom. The fact that Br. Hagapos Diragosian, one of the Mission's dismissed helpers, has been sent to Smyrna as a missionary physician, by the Scotch Society, does not improve the aspect of affairs there; a recent trip of the said Br. Hagapos to Ak Hisar, on a very slight pretext, also tends to increase the suspicion that he may cause us trouble.

If any of the brethren would suggest some expedient which has not been tried in Smyrna, we would be very thankful.

Aidin. The student Sarkis, who labored during the summer months at Aidin, left in Oct. to join the Theol. Semy. at Marash and is now a member of the Junior Class; after his departure, the outstation was of necessity left without any helper for some time, but during the last few months I have kept a bookseller there, so that we might still be able to say that we occupied the outstation and thus prevent confusion in our work, through the coming of others, who I saw were ready to enter the field.

Notwithstanding the very imperfect manner in which I have been able to supply this place, I am happy to report the brethren in a very satisfactory state; the house presented to the Board just before the last annual meeting, mention of which was made in the report for that year, has been altered slightly, to adapt it better for use as a chapel, and meets the present demands of the brethren very well; with an earnest and permanent helper located here, I see no reason why a good work should not speedily be developed at this outstation.

Ak Hisar. Apart from one or two women of the Lydia Stamp still to be found at Thyatira, the church in this place is in a sad condition, much the same as that at Smyrna; Sometime since one of its members bequeathed

quite a sum of money as a Chapel building fund, and true to the old proverb, it has been a bitter root, causing endless divisions among the brethren, for, by dividing it among themselves on interest, they split the church and now several of them have no means to pay with, and those who have are not willing to do so until all are ready; the result is constant bickering, which has destroyed not only christian fellowship, but also broken almost every social bond, so that most of the members of the church do not even exchange salutations with one another.

Thus in a community remarkably willing and desirous to listen to the truth, those, who should be lights and aids to them, are really obstacles and in short a reproach to the cause of Christ. It would be unjust to throw the blame of such a state of things wholly on the people and it is painful to be obliged to contribute much of the fault to the sad contentions of those sent to teach and lead them in the better way. To give up such places therefore does not seem either just or wise and I desire at the earliest possible moment to supply them with good helpers, and then by constant visitation, and by an exhibition of earnest and sincere interest in their welfare, endeavor to save the few things which remain and are ready to perish.

You will I am sure readily appreciate how hard

it is to contend alone with such discheartening influences and be ready to join me in an earnest appeal for associates, such a reinforcement as will give a new stimulus to the work, enable us speedily to restore the breaches in the old ramparts and make rapid advance in new quarters.

In conclusion we beg to ask a continued and increasing mention of us in your prayers - and we desire here to throw out a thought which has suggested itself to my mind - viz. that we might profitably adopt some system of prayer for the year. I believe we number seven stations, why could it not be well to take these in their alphabetical order and on successive days of the week remember one another and our common work fervently before the Throne of Grace. Let us bring the tithes into the storehouse and prove God and see if He will not open the windows of Heaven and pour us out an abundant blessing. -

Respectfully submitted

T. A. Baldwin

Manipa Station
April 30th 1873.

Mangsa Station, 18/10/00

(for Miss. Howe)

Rec'd July 6.

Report of the Manisa Station 1873–4.

In presenting to this meeting a brief summary of the work of the last year in the Manisa Station and field, I desire first of all to acknowledge the good hand of the Lord, which has so mercifully warded off danger of all kinds and preserved each member of the Station from any serious sickness or untoward sorrow; it is because the Lord has upheld us that we continue to the present time, and we accept it as a renewed pledge of His assistance and blessing, that we are to be permitted to begin the new missionary year, with our long expected and oft-prayed for associates.

To begin them with the Station; some of you will doubtless remember that, at the time of our last gathering, a Greek priest, who had accepted Protestantism and allied himself with us, was undergoing severe persecution; falsely imprisoned for thirty days, he was exposed to indignities and insults, which in this land even are never offered to the worst of criminals; all our efforts to secure help from the Protestant Embassies in his behalf proved unavailing and it was only by persistent appeals to the Turkish Authorities that we finally secured his release; the Greek despot, who preferred charges against him, never dared to attempt to sustain them and refused to obey repeated summons to the Court for this purpose.

This is the way the case was left and so in all probability it will remain: our opponents will never think of reopening it and, with the almost moral certainty that redress could never be obtained, no further effort on our part will be made; the injured party is simply obliged to bear the wrongs inflicted on him and also the pecuniary loss incurred, by books and and other property being wrested from his hands.

It is not to be wondered at that such an issue of the case shook the confidence of our brethren in no slight degree and we found it an exceedingly difficult task to persuade them that the best we could do was to let the matter rest. As to the brother himself I am glad to add that he has stood firm and by his perseverance has gained many friends; after a long probation he was admitted to fellowship and has maintained a christian walk: he is now employed as teacher of our common school. As I am speaking of persecutions, I may mention another even more revolting in its character, just after I left home in the Fall for a long time, a protestant brother, who had been sick for some time, died and was buried in the little plot of ground, which the community had bought a short time before for a cemetery; not content with having tried in every way to injure and abuse this brother while living, the enemies of the truth actually opened the grave, exhumed the body and, after horribly mutilating it, left it thus exposed, there is evidence moreover that they purposed to hang it to one of the trees near by, but whether they were

frightened off or for what reason they desisted we do not know; the government was among the first to inform us of the outrage and sent nine zaptiehs (policemen) with several of our number to reinter the body, but afterwards when the case was tried, the officer, who informed us and urged us to hasten and make a complaint, denied having ever given any such information and the zaptiehs swore that the grave was not opened, word was sent to those who were to be summoned as witnesses to deny the whole thing, and the officer stationed at the door of the court said the same to each witness as he entered; one old mussalman, who made a true affirmation was afterwards dragged from his house by zaptiehs, had his clothes torn off of him and was severely beaten, but the climax of the farce was the report of the special commissioner, sent from Constantinople to investigate the case, that they were unable to find the guilty parties; the fact was that, though there was abundant ground for suspicion, there was not a single arrest made, each authority in their time, as is usual at such times, doubtless filled their pockets with the filthy lucre, which so effectually covers crime and shields the guilty perpetrators; our experience would go to prove that the only way we have to protect ourselves is to prosecute with the view of making our enemies pay dearly in bribes, for the injury they inflict; some such result was evidently accomplished in this case, as there has been a subsequent burial in the same cemitery, without a repetition of the outrage. Considering the strength of the opposition we have reason to thank the Lord that he has brought us through

these trials with our influence increased and strengthened rather than impaired, and has opened for us a door of entrance among the Greeks wider than ever before.

To all appearances a great work has begun among them and many who have not identified themselves with us, have taken open and bold issue with the clergy and higher authorities in their church; the sale of Greek Scriptures has greatly increased and we have abundant evidence that the Word of God is being studied: the doctrines and practices of the Greek church and our simpler manner of worship are being diligently compared with this standard and we can therefore safely leave the issue to the Author of that blessed word, adhering as we have opportunity (and we are constantly applied to for counsel) and earnestly praying that these inquiring souls may be guided into the way of truth. One principal reason perhaps, which deters those who join in this movement from connecting themselves with us, is their preference for the Greek language, I have not a doubt but that an earnest Greek preacher could have an average congregation of a hundred from the first. The indications of Providence seem to us very strong and we shall have some plans for a vigorous prosecution of this work to present for consideration; by way of accounting for this movement, I should say that a part of the interest is certainly to be attributed to an enlightened Greek teacher, from Mona, who, in accordance with the custom of the church to use their teachers as preachers, has frequently served in this capacity, and, while he has cautiously abstained from directly attacking the practices of the church, he has still preached the Gospel so plainly that his indirect attacks have been most powerful; the despot has not been slow to observe this

from Mr. Baldwin report for 1875

and though, by a protest signed by many and influential men, he was foiled in his wish to forbid his preaching, what he could not do by fair means he has accomplished by foul, for he encouraged some persons like those we read of in the book of Acts, lewd fellows of the baser sort, to use violence in case the teacher preaches again - to prevent such a disturbance he has not occupied the pulpit for several weeks, but continued to preach in private houses and many have collected to hear him. While this seems as yet an earnest attempt at reformation in the church, there are still many indications that those interested will see the necessity for a complete separation shortly and be prepared for the step, the wiser ones among them have already confided this to us and we have strong hopes that the whole movement may tend greatly to further the cause of Christ.

As to the details of the work at the Station - the preaching service has been regularly maintained on Sunday mornings, the Sabbath school followed by a short address on some salient point in the lesson in the afternoon and the weekly prayer meeting and Monthly Concert in course; the attendance has been fair and there has been a gratifying increase in the numbers during the past few months.

Upon the return of Miss Bell from Athens with a Greek teacher, the Girls High School was reopened and has continued in session ever since, excepting as short vacations of a week or two have been given at the holidays. Miss Clark's arrival in October last was most timely and the assistance she has rendered in the School and general work is invaluable. The encouraging progress, which the scholars had made was clearly exhibited at a public

examination just before Easter; we were all much pleased and gratified at the degree of proficiency which the girls manifested and the fact that nine additional scholars (Greek and Armenian) have since been received is pretty conclusive evidence that those present from the Community were favorably impressed; we are much more encouraged to hope for success in securing scholars from the place than we have ever been before. Of the boarding pupils, one whom Miss Clarke brought with her from Broosa (though she really belongs to Kara Hisar in this field) has already begun to give valuable help in teaching and others promise soon to render like efficient service in return for the labor and expense bestowed upon them.

I would also in this connection make mention of the common school for boys, which is quietly but steadily winning favor among the people, though the teacher is Greek and this is the language of the school, yet the pupils are of both nationalities (Greek and Armenian) the diversity of language, which under other circumstances would be a great obstacle to progress, is less so in this case as both the schools are on the same premises and joint classes of boys and girls are arranged for the Armenians especially and in some cases for the Greeks also. Though we have from the beginning had the rule that day scholars must pay a small tuition, it seemed best at the time of special opposition to our schools and teacher, not to press the point too strenuously; we feel now however that the permanency of the school is established and since the examination one piaster a week without any exceptions has been collected from each of the day scholars; many

new scholars have been added since and none I believe have left on this account. The whole number pupils in both schools is 42 22 girls and 20 boys. Before speaking of the outstations I would report the addition of two to our Communion, one the former Greek priest referred to above and the other a boarding scholar from Broosa, Marionka by name; I wish that I might tell you of a deeper religious interest among the girls, but, while they are far from careless and have their serious times, they have not been really quickened by the Spirit's influence, if the custom of daily prayer for one another is observed during the coming year as it has been in that now past, we would ask that the girls in our school may be specially remembered by you all

tations These are the same as last year with the addition of Afion Kara Hisar. I need not repeat the oft-told story of Smyrna difficulties, but am pained to say that there has been no improvement in the relation of the brethren: there is moreover an entire want of harmony between the preacher and people, due mainly to an effort made by a portion of the congregation to have him removed from the position to make room for a partizan of their own, but perhaps to some extent attributable to lack of firmness on his part. I would not however by this remark to be understood as censuring him; in many respects he has worked well and his preaching has been sound and effective - the difficulty is that while one builds up others pull down, and past experience has shown that it is well nigh impossible for either missionaries or native helpers to harmonize

in the discordant elements composing the protestant community in that city. Some two months ago the preacher himself proposed to withdraw, and, under ordinary circumstances, I should have considered that the wisest step to take, but inasmuch as there was an evident desire on the part of others to enter the field thus making confusion in the work, I thought best to retain him there until I could take counsel with this meeting as to what we had better do.

The hopeful outstation at Aidin, much to our regret still remains without a helper, and the work there in consequence has not made any advance; the brethren however remain faithful and are exerting we hope a silent influence for good in the community; no additions to the church there have been made during the year.

It has been a pleasure to us to be able to put a colporteur again in Afion Kara Hissar, and encouraging reports of success in the sale of books and in finding opportunities for religious intercourse with the large Armenian population, have been received; the occupation of the place, however is so recent, that we cannot speak as yet of any permanent results.

At Ak Hisar (Phyatira) we trust the work has taken a fresh start; a young and promising preacher, son of pastor Kara Kiriko of Aintab, was secured for the position a short time since and has entered upon the work with a zealous and devoted spirit; Mrs Baldwin, Miss Clarke and myself accompanied him to his field of labor about the first of February

Mrs. B. and I remaining with him for two months. All the brethren welcomed us heartily and lost sight of their own differences in uniting with us; interesting meetings at once began to be held and the room in used for the purpose in our hired house was constantly crowded; a noticeable feature of the work was the large number of women and children in attendance at our sabbath services, at the Sabbath School and women's prayer-meeting during the week conducted by Mrs. Baldwin.

So much were we encouraged that I felt authorized to go to the expense of remodeling and adapting to the demands of the work the old building on the premises belonging to the Board, our old building, which was in a dilapidated state and little to fall, was taken down entirely, two rooms were fitted up for the accommodation of the preacher, and by taking down some partitions and building up a new wall across one side of the main house, a large and pleasant audience room has been secured, which will probably meet the demands of the work for several years. The total expense of these repairs was about twelve liras. We wait now with hopeful anticipations for the rearing of the Lord's temple in the hearts of the people and to this end shall continue to labor zealously for this outstation, visiting it as often as possible, encouraging the young preacher by frequent letters and unitedly besieging the Throne of Grace for an outpouring of the Spirit.

During the year as much time has been spent in making tours as was possible without sacrificing necessary

work at the Station. Besides the two months' absence at Ak Hisar already mentioned, five weeks were spent in a long tour to Afion Kara Hisar, visiting on the way the important cities of Ala Shehir, Kula and Ushak: as a brief mention of this tour has appeared in the Herald for March, particulars are not necessary here. Two visits each to Ak Hisar and Aidin have been made by Pastor Hagop or myself and some seven or eight trips to Smyrna. On the whole the absence from the Station on this account has been greater than during any of the previous years of our residence, still we regard this amount of time as but the minimum of what is demanded by the work, and, taking into view the extent of the field, it must be apparent to all that, however strongly manned Manisa may be, no adequate superintendence can be maintained from this one center, over a field the extremities of which are from 15 to 18 days distant from one another. I would therefore close this report by calling your attention again to a subject presented to the meeting by this Station two years ago and urge the occupation of Sebarta at the earliest possible moment.

Respectfully Submitted

T. A. Baldwin

Manisa
May 22. 1874.

Report of Manissa Station.

The station of Manissa would recognise with gratitude the goodness of God so abundantly manifested during the past year.

There has been serious illness among us. But in the midst of it comfort and strength have been imparted from the Lord.

It was judged advisable that one of our number, Mrs. Baldwin, should visit her home in America, and thus seek long needed rest and freedom from care. Painful as this separation is to husband and wife, yet we all rejoice in the hope, that it will result in so far restoring wasted strength, that her usefulness will be greatly increased, when the Lord shall permit her return.

Death has come very near to us during the year. In one instance, it chose the missionary child of the station. [Baby Bowen] The Parents did not grieve alone. The station sorrowed. It was a comfort to the parents that others wept with them.

In another instance, one of the oldest and most promising girls in our Boarding

school was removed. Beloved as she was in life, her death was a deep affliction to us all. She had not formally connected herself with our communion. But she had manifested such a desire for doing right, and had on the whole exhibited such a positive Christian character, that though we all mourned in losing her, yet we were comforted in believing that the Lord had chosen her.

Our station was gladdened and strengthened, by the arrival last November of Mr. and Mrs. Brooks. They have applied themselves to the acquisition of the Greek language, with special reference to the needs of the Greek work.

The work, in the station, has on the whole been encouraging. Regular Sabbath services have been maintained, in the morning a full preaching service, in the afternoon a Sabbath school or Bible service, the Sabbath school lesson being always followed by an exposition of the passage. The attendance has been gratifying, at both of these services, averaging from 60 to 70 at each.

We have noticed with

great pleasure, that the women seem to be feeling the influence of the Gospel, and while we cannot say that there is as yet any very regular attendance on their part – yet we can say the outlook is favorable.

Our prayer meetings have improved greatly. The meetings have been held in the evening, and the number in attendance has increased very considerably. The native brethren themselves have begun to take part more freely. During the week of prayer, there was quite a full attendance every evening, and it seemed at one time as though we were to have a blessing poured out upon our little church. But the Lord saw that there was need of a little sifting first.

During a part of the winter, a catechism class was kept up under the care of Pastor Hagop, we hope with favorable results. There has been also of late, a little evening meeting sustained for the special purpose of accustoming the young men to the practice of public prayer.

During the year, <u>twelve</u> have been added to the number of our communicants,

three of them being girls from the school, one the wife of one of our Brethren, and the remaining Eight, young men.

In addition to all this, the spirit of inquiry and discussion, which as reported a year ago, had arisen among the Greeks has been on the increase. And many whom we do not yet reckon in our own number, openly express their dissatisfaction with the foolish teachings and evil practices of their own churches. It seems more and more likely, that among the Greeks a great work could be accomplished by a Greek pastor. But in reference to this, it should be borne in mind, that here is one great difficulty and embarrassment in our work. It is by no means clear, that it would be advisable, that the ~~teaching~~ preaching should be entirely in Greek. On the contrary, it does seem that for some time to come, it must be entirely in Turkish. Poor as is the Turkish of the Greek population, it would seem that their Greek is fully as bad, and oftentimes much worse. And yet, there can be no question, but that to the Greeks themselves

Greek preaching would be much more attractive.

Support It is with great regret, that we find ourselves unable to report progress in the matter of self-support. How much may reasonably be expected of a congregation like our own, is a matter not easy to determine. Our membership is small as yet, and perhaps with one or two exceptions quite poor. And among the noncommunicants, with whom there has been no special religious experience, and on the part of whom there has not yet been developed any reliable devotion to Protestant principles, we can scarcely expect to find anything more than simply the form of giving. It is undoubtedly true however, that our congregation is not doing all it ought to do. As a station we feel it, and are prepared to adopt any means; which may seem wise to secure the desired end.

A year ago, was reported the accession to the Protestant ranks of a Greek Priest who after having suffered severe persecution and having given what seemed to be satisfactory evidence of a fixed purpose to serve

the Master, was appointed teacher in the boys school at Manissa. Early in the winter there began to be manifested considerable dissatisfaction and distrust towards him, on the part of the Native brethren. Unpleasant rumors reached the ears of the missionaries, and the fear began to arise that we should be compelled to dismiss him. At last in the month of January, specific charges were made against him. He was summoned before the missionaries, who after having heard his own statements felt constrained to dismiss him from his position. He immediately returned to the Greeks, and was as quickly taken up by them, and became a teacher in one of their schools. His principal desire since, seems to have been, to do all the harm in his power to the Protestant work. He is a man of little mind however, and wherever he may be, is not likely to exert much influence either for good or ill. Of course it has been a great grief to us all, that he should have proved so unfaithful to his Christian professions.

Another of our Brethren dissatisfied

because obliged to pay for his children at schools and no doubt wrongly influenced also by some of the mischief makers in Smyrna, with whom he has been familiar during the winter, is occasioning us some anxiety by his foolish and reckless conduct. It seems to be one of those cases, where the principle of moral suasion does not meet with success.

In September last a second Greek Priest, doffed his priestly robes and announced himself a Protestant. An earnest effort was made to induce him to return, but he remained firm, had seen enough of the absurdities of the Greek church and proposed to identify himself henceforth as a Protestant. His appearance and manner impressed us most favorably. After some five weeks, we concluded to employ him as a Colporter. This was a step, which though taken with great hesitation, yet at the time and under the circumstances, did not seem altogether unwise.

His first trial was at Pergamos. He met with such success in selling books, that we began to think it quite possible that he might in time become a useful man.

He afterwards went to Philadelphia, where he suffered some persecution, and did not sell many books. He then visited the southern part of our field, and was gone some six weeks. On his return - there were quite sufficient reasons for our suspecting that his character had not been exemplary, and after prayerful consideration, it was decided to dismiss him, a ~~step~~ step the wisdom and justice of which, were clearly shown by his own admissions afterward. He soon after went to Smyrna, and we have heard nothing from him since. We shall always rejoice to welcome priests, along with others, into the fold, but the station of Manissa is likely hereafter to be shy of employing such men as helpers.

Our <u>Schools</u> have not been so in a flourishing condition. An associate teacher has not yet been secured for Miss Cull, tho' there is a fair prospect that we shall have some one in the Fall. After the dismissal of K. Basil - ex Priest - a young man of promise, who has since been ~~received~~ received into our Communion was secured

as teacher of the boys school. He is a man far superior to his predecessor, and we had hoped that his undertaking the work would result favorably. But for some reason or other, the attendance upon this as well as the girls school, has remained very small, the girls numbering at present seven boarders and 5 day scholars, in all twelve, against twenty two reported last year — the boys 12 against twenty reported last year.

The subject of the schools has given us all much anxiety during the year, and it is with deep regret, that we find ourselves unable to report a more flourishing condition of things at present. In regard to the Boarding school, it is difficult to see how we could reasonably expect more. We have the full number of free scholars provided for by our appropriations. And the Protestant families in our field are for the most part too poor to undertake the support of their own children in obtaining an education, of the true value of which they have so faint a conception. And we cannot reasonably

Expect any large patronage from the friends of the National churches, until our school has more fully demonstrated its superiority to their own. We wait anxiously therefore, hoping and praying that ere long our Protestant brethren themselves, will manifest a greater enthusiasm over the school and contribute more freely of their means for its support.

Various causes have combined to prevent much touring during the year. In September, Mr & Mrs Baldwin visited Ak Hissar, Kirk Agach and Pergamos. In January, Mr Baldwin & Mr Bowen visited the Brethren at Aidin. And at different times, Smyrna has been visited.

In April, Mr. Baldwin started out with the intention of visiting Afion Kara Hissar and Isbarta. He went to Philadelphia by the newly opened railway, and thence by horse to Konia. Some books were sold and especially in the latter place, many came for conversation. At Konia, he found it highly impracticable to proceed further, on account of high prices and the difficulty of

securing horses. To himself and to us all, it was a great disappointment that he was compelled to relinquish his undertaking, as we had hoped to present more information bearing upon the occupancy of Isbarta as a new station.

As we have now the full quota of missionaries at Manissa, and as some progress has been made by those newly arrived in the acquisition of their respective languages, it is to be hoped that in the future we shall be able more frequently to visit all our outstations and other large towns.

tions. In regard to our outstations very little is at present to be said.

a The church in Smyrna is in its chronic state of spiritual deadness and general wretchedness. On the whole perhaps its condition is rather worse than a year ago.

Mr Walters of the "Church Missionary Society" has recently begun a Turkish preaching service. And as was to have been expected, a number of our Brethren have been drawn away. To this church in Smyrna

has been given much of our thought during the year. It was finally decided, that Br Kritor must go elsewhere. He was invited to go to Aidin, but positively declined. He was then urged to consider Afion Kara Hissar, concerning which he has not yet announced any decision. Meanwhile he has been permitted to remain in Smyrna, that at least the form of a service might be maintained, until at this annual meeting of the mission positive action of some kind should be taken regarding the disposition of Smyrna. We are desirous as a station of knowing, whether in the judgment of the mission, our work in Smyrna should continue; and if so we earnestly desire your hearty cooperation in ~~securing~~ securing a pastor competent for the position. We shall rejoice greatly if our Brethren at Marsovan can help us, in this the hour of need, and cooperate with us in supplying this ~~second~~ important city of ~~the~~ Empire with able and effective preaching.

When Mr. Baldwin visited the Ak. church in Ak Hissar last September, he found them in a much more satisfactory condition

than they had been in before. The young preacher, Br Nazar, seemed to have won the esteem and confidence of the people, and upon the whole, the outlook was quite favorable. The former preacher, Br. Daniel, had moved to Cassaba - so that this source of discord was removed. More recently however by an imprudent act, regarding the occupation of the mission house, the preacher incurred some reproach. Finally painful rumors were put in circulation and generally accepted as true, by the Brethren, charging him - the preacher with impurity of life. A short time since, Pastor Hagop of Manissa and Pastor Aristarchus recently arrived from Marash, were sent by the station to make investigation. As the result of that investigation, it is the conviction of the station that some change will need to be made. Pastor Aristarchus is to remain temporarily with Br Nazar, until after this annual meeting, when we shall be able to make more intelligent disposition of both.

K. Stratios - teacher of a school in Ak Hissar, and who has hitherto received some aid from the station, in behalf of any Protestant children

who might be sent to his school. He has recently lost his wife under somewhat peculiar circumstances. She was buried with all the pomp and ceremony of the Gk service. This confirmed us in the impression that he was at heart a Greek - And in combination with other reports reflecting seriously upon his personal character, satisfied us that it would be unwise to continue longer granting him aid.

In Aidin the nucleus is small but good. There is every prospect that a judicious pastor could accomplish a most encouraging work. They have remained without a pastor and without a helper of any kind, until quite recently when Br Hagop of Marash was sent to make this the center of his work as a Bookseller. They have sustained a Sabbath prayer meeting during the year, some books have been sold, and through the efforts of K. Anagnosti some new ones have identified themselves with them. Their great petition has been, "Send us a Pastor".

In Afion Kara Hisar, our helper has been Afio

at work, selling books and teaching the truth as opportunity has come. The high prices of provisions resulting from the famine have interfered somewhat with the sale of books. But encouraging reports have come to us, in regard to the ~~truth~~ hold which the truth is taking upon the minds of the people. Several new families have identified themselves with the Protestants, and tho' in the face of bitter persecution, have remained firm. A prayer meeting has been sustained, and here too has been manifested a strong desire for a pastor.

You will thus see, that in our field there is more work to be done than we have found ourselves able to accomplish. We have recently been reinforced by two new helpers from Marash, who have already been referred to; one Br. Hagop to remain in Aidin for the present; and the other Pastor Aristarchus, the permanent disposition of whom was postponed until annual meeting might take action regarding the occupation of Isbarta as a new station.

We feel deeply in our field the need of Greek helpers, both as teachers and preachers, men who shall understand thoroughly both the Greek and the Turkish languages. It is part of our plan, in reference to the supply of this need, to begin a station class, this coming fall. But it will necessarily be a longwhile, before we shall begin to reap the benefit of it.

We must wait patiently. But until such helpers are provided, the work among the Greeks must remain more or less unsatisfactory and inefficient.

Respectfully submitted
M. Bowen.
For the station of Manissa

Manissa April 29. 1875

Recd June 14, 1875.
Ans. June 17.

— Report of Inanissa Station 1875-6. —

If Inanissa's chronicle for 75-6 be a dull one, it will not be because the year whose history is to be outlined has proved uneventful; in fact it has been most notable for changes from first to last & the end seems not to be yet. However agreeable removal elsewhere to a more rapidly developing work might either now or hereafter promise to be to any of us individually yet loyalty to our long suffering & oft well nigh discouraged native brethren requires us to ask in their name how long Inanissa is to be regarded by the Mission as lawful foraging ground, - a good field for men to become missionaries in, but a poor one for them to remain in & labour as such: we present therefore the prayer of our constituents - to be but let alone -.

In taking a survey of the past year's course we would speak first of Inanissa itself. In June Mrs. Bowen left us for America, carrying with her that intense interest in our work which had marked even her weakest states while among us & practical proof of whose continuance comes to us from her American retreat; whether it be not possible to prevent divorce from her first missionary home & from the work that lies nearest the heart of both herself & her husband we ask this Mission carefully to consider at this time.

Later in June Mr. Baldwin severed his connection with our Station in response to the call of last Ann. Meeting; our indebtedness to both himself & Mrs. Baldwin - the pioneers in our field - becomes increasingly manifest; to most promote that which they began and which must ever remain dear to them will be the best return we can make for

favours received.

In July Pastor Hagop was removed to Smyrna & Aristakhes of Marash installed in his place. From the Spring onwards defections from our ranks were the order of the day. Our congregations became very small during the summer, some most trusted & most loud in promising steadfastness deserted us & our souls were grievously tried. We despaired not however but continued in hope & gradually affairs mended, so that the attendance upon service during the winter was good and an improved spirit among our brethren was made manifest. On the return of two ex-priests who had forsaken us the necessity for Church action was strongly felt by us; the one who had been a member with us was cut off from Church ordinances & put on trial for a year; this disciplinary action with regard to him and similar action regarding another brother had a wholesome influence upon our community so that the atmosphere we have since breathed has been a purer and a quieter one.

Vacation work done in Ak-Hissar by some of our girls & by our Armenian teacher from here much cheered us at a time when home affairs were darkest & should be gratefully remembered here; visiting among the women & the keeping of a little school for children, as well as aiding much in the services of the Church were the chief means of usefulness employed. During this same vacation Miss. Cull in the interests of the school visited Aidin & Ak-Hissar, – a kind of missionary touring that we trust has but begun among us.

In July on Mr. Brooks' return, after enjoying a short season of help

from K. Apostole then of Demirdesh, Greek preaching was commenced among us, but not often repeated both because of other & sufficiently engrossing duties & also because it proved so unwelcome to the pastor & his Armenian brethren. That soon the gospel may be proclaimed both regularly & frequently to our people in Greek is our earnest desire & a felt want; that the way is becoming much more open for such an advance is clear enough.

Mr. Bowen's visit to Ak-Hisar in August, the encouragement he felt in trying to mend matters there, the administering of the Lord's Supper after a long season of withholding of it, accompanying baptisms and the welcoming of a brother to Church membership, – all these items have come before you already through the Missionary Herald.

In September our schools began their new years work with more perfect organization, with larger numbers & with new life and hope; the girls moved from the Mission building to a house rented for them across the street; their separate life there, their teachers living with them & so more closely than before identifying themselves with them, – these have seemed to us part of the gain resulting from change of location. No native teachers have lived in the school this year; their place has been in part supplied by the former teacher of our Boys' School who while under instruction at our hands has assisted Mrs. Cull in teaching Greek grammar & writing in her school. Our pastor gave Turkish instruction until Mrs. Powers' arrival; needle-work has been under the care of the young lady teaching our Boys' School. In this way the girls have been almost entirely under the influence of members of our own brotherhood; this we count a great gain; the wants of the school require however an assistant

Greek teacher & we believe an Armenian as well that the ladies in charge of the school may have more leisure & strength for evangelistic work among our women; the little attempted in this direction has given desire for more & encouragement too that much can now be accomplished. Our Boys' School was put into the hands of a young Greek lady who has certainly quite surpassed her brother predecessors in maintaining good order; the number of pupils in both schools has considerably increased; we have had this year about 20 girls & 25 boys; one reason for this improvement is to be found in the fact that both schools have been made by us entirely free to day-scholars; the collection of the former weekly pittance had been a constant source of irritation to parents teachers & missionaries. While our Boys' School has much need of further improvement, we feel that we can now present to our people a really first class school for their daughters; yet time is required to make plain to all that the education here given is superior to that to be found elsewhere in our city; until then we have little prospect, in case we require fees, of competing successfully with the native free schools.

Our 3rd School – the Station Class – is an old institution revived, and for the bare fact of its existence among us once more we all give thanks; we can press on now in our work with new hope for its future. A house close by our Mission premises was rented for the Class & work was begun early in September; 8 young men, – 4 from Smyrna & 4 from Ak-Hisar, – 7 Greeks & 1 Armenian, – constituted the Class throughout the year; in the morning they were under Mr. Brooks care, – the language of course being Greek; in the afternoon instruction in Turkish was given at first

by the pastor & then after Mr. Barrows' arrival by him. We do not know what progress other classes make so cannot compare ours with them; that all our young men have made advance & some quite markedly so,- is plain to us; outside of lesson hours our students have conducted themselves very well, we believe; they have seldom required either rebuke or warning at our hands. Our work closed with public examinations the middle of April & our young men are now scattered, either engaged in or still seeking different kinds of employment; with confidence in them we have sent out 3 as colporteurs,- 2 to labour together in Philadelphia, Koula &c,- the 3rd to go to Pergamos, Kirk-Aghagh & outlying parts. Mr. Bowen's long tour of 2 months in the Autumn was of great value to our work & a source of congratulation to all our staff; he was accompanied by a very helpful student from Inarash- Baron Sarkis- now laboring for us at Baiandir. They visited together Philadelphia, Koula, Oushak, Afion-Kara-Hissar, Ak-Shehir, Konia, Esbarta, Bouldour, Denizli, Kozili, Aidin, Tireh, Veldemish & Baiandir,- returning well and strengthened,- just in time to help us celebrate with the least, healthy our Thanksgiving day. Readiness everywhere to hear the truth, desire for teachers & preachers, willingness to subscribe to our papers- were pleasing indications that the field is ready for both sowers & reapers; men and means alone fail us; God calls upon us to occupy this land & hold it for Him; He waits, we are sure, to bless our weakest response to the call.

The end of October brought to us Mr. Barrows & family from Ceuta; we would here thank this Station for so important a contribution & pray that it be a bond of union between the ultra-Turkish party and the

ultra-Greek; the middle wall of partition between us has already begun to totter; let such a blast be blown here that it shall fall with a great crash. – Mr. Ballows has taken out Treas. department, & native correspondence, preaching also quite frequently & making short tours; the health of his family has been so much improved since coming to us as to rejoice us all.

Mrs. Powers came the middle of November and has proved a most invaluable acquisition to our force; we hereby warn all Stations whose eyes wander uneasily up & down the land seeking to enrich themselves at the expense of others, – that they covet nothing that belongs to their neighbour; live if you can, brethren, – anyway let live.

Mr. Bowen left us at Christmas time to meet an urgent want in Constantinople; he returned the first of April & the present prayer of all is that he continue henceforth of our number.

Mr. & Mrs. Stearns after a winter's stay in Athens, studying Greek, joined us in mid-Spring to await among us this Meeting's expression of opinion respecting their place of destination & their work.

With much satisfaction we make mention of progress on the part of our people towards self-support; of their own accord they met in the Autumn & discussed together what they ought to be doing in aid of our work; they pledged weekly contributions & began at once making them. Later on our proposal to remove their pastor to a more needy post roused them to offer greater help in order to save themselves from such loss; under the circumstances it was deemed best to abandon the contemplated change. About 60 piasters a week were promised by the brethren themselves; the

average contribution from them & the missionaries together has been 74 piastres weekly. – A prayermeeting for the women – held every Tuesday afternoon at the house of some one of them was started in the winter by our ladies & has given us more than a little encouragement; this part of our work needs pushing on & broadening & the time for such advance seems to have fully come. A Sunday evening prayermeeting at houses of the brethren & for all who wish to come has been added to our previously existing services; it is well attended & is deemed an instrument for good; a weekly prayermeeting among the girls of our school is yet another advance step. We recently felt in justice & honesty required to reduce the salary of our pastor here; regardless of missionary example under similar circumstances he rebelled & fled; since the end of March we have been supplying this pulpit ourselves & see no need of immediate change of plans.

We count the work in Manisa as having made genuine progress this past year & as giving indications of speedy & more marked advance; we hope another year may find us holding preaching services in more than one quarter of our city; we want to see springs of refreshing for thirsty souls opened here & there throughout our borders; if we may be permitted too to train up here a body of preachers, we shall hope to prove to this Mission that out of this Nazareth of ours some good thing besides missionaries even can come forth.

Our nearest neighbour <u>Smyrna</u> calls for notice next. Owing to differences between pastor & people we removed Baron Krikor from them last July & gave them in his stead our own more conciliatory and politic pastor – Hagop. He reports his congregation as having steadily increased, – yet not

so much from conquest of Smyrniotes as from the influx to the city of Protestants from the Interior. A Sunday School has lately been started. The pastor administered to his Church the communion at the beginning of the year, - the first time for many years they had enjoyed such a privilege; the first of April Mr. Barrows helped them commemorate again the dying of their Lord, after admitting 2 men to their fellowship; our hope is that the new life thus flowing into the veins of this diseased body will help it throw off all effete matter & that ere long this almost extinct Church may be renewed & firmly established. As to present plans for Smyrna, - we are united in unwillingness to hand over our work there to any other superintendence; we are prepared to abide by our vote of last year and to bid godspeed to Miss. West in her labours among Smyrna's women, whether she be associated with us or constitute a separate Station outside of our own, doing a work independent of ours but not coming into conflict with it. We do not suppose this Mission can approve of any other course & desire that their views on this matter be plainly set forth at this time.

<u>Aidin</u>. - Baron Kazar of Ak-Hissar was sent here last summer & continued until March; he was then dismissed in disgrace from our employ & is not commended to the confidence or patronage of our missionary brethren elsewhere. The Church remains without a preacher at present; the communion has been twice administered to it during the winter and Spring by Mr. Barrows. Our chief member there & the guest to us of the Church property has suffered during the year much persecution at the hands of the city authorities, his shop having been taken from him &, so far as we have yet learned, no just compensation having been made him. Aidin needs

patient & honest, thorough-going labour in its behalf; it is of sufficient importance to justify renewed effort to save it from its present corruption.

Ak-Hissar. — The last of our 3 contentious churches made an exchange for the better last summer when it gave up its young preacher to Adin & received the Smyrna ~~pastor~~ preacher & his family instead. The church property has been improved & a comfortable home thus provided for its minister. Strife & division have not yet forsaken this community; love of gain has brought our brethren into much deadness of soul; our chief hope for this part of our work is through the return to it of young men and women who are now under training in our schools; a generation better than their fathers we trust is being made ready to control matters here.

Aphion-Kara-Hissar. — Our helper here - Hoji Haritune was removed by death last Spring & the work left uncared for. Baron Nardiros was sent in June from Manissa & still remains in possession of this important outpost of ours, - travelling from there however as a colporter; we hope to be able soon to supply this large & wide-awake city with a man competent to more than hold his own; we think it probable that our late Manissa pastor may soon deem it well to go in & occupy this position.

Baiandir, — is supplied by Baron Sarkis from Marash; he has our confidence as a trustworthy & competent helper; his hearers have practically shown their regard for him & his work by providing him with a house for his own use & for service; he visits such outlying towns as Cheldemish, Tireh &c as both bookseller & evangelist. One incident reported to us by him may prove of interest. The mother-in-law of one of our Armenian brethren in Baiandir, - a woman who had been violently opposed to our work, - became

while on a visit to her daughter convinced of the truth, accepted it & was quite carefully instructed in it; now that she has returned home she is represented as having become to her people a preacher of righteousness & as as being among them now a veritable missionary of the cross.

Besides the places noted there remain in our field many large cities waking up to life & ready to receive instruction as to the truth,- towns that we should rejoice to make without longer delay centres of light to this dark land. Of these Philadelphia, Konia, Cushak, Ak-Sheher, Corna & Isbarta deserve mention here. The prospect for Greek work in these interior cities is brightening; Greek schools are being established, the Greek language being recovered & the Greek national idea gaining a strong hold: at present Graeco-Turkish is largely the language in which books & papers must be issued to the people of these towns.

The Mission will wish an expression of our present views with regard to the training of young Greeks for the work of the ministry. We would here assure them of our continued & constantly strengthening conviction that to the attainment of the end aimed at & by all sought, Marsovan does not & cannot offer the best facilities available. We believe that the best interests of our work as a whole require that there should be a separate Greek Seminary,- not indeed exclusively Greek but Greek with Turkish added; we are persuaded too that at this present there is great need that such an institution be opened to meet a want already pressing us; it is our judgment also that no city is so favourably located for such a work as is ours of Inanisa. If our sister Station of Broosa has so at heart this project as to be willing in order to set it going to deny herself even

to contributing to it her Greek teacher, we see no reason why a class may not be opened at once & with fair equipment. If this help cannot be had, we would ask at least that our present missionary staff be continued, that depending on our own resources we may be sufficiently strong to justify us in attempting so important a work.

In concluding this paper now, we look backward with gratitude & forward with hope; the past year God has been very gracious to our missionary circle both sparing life & giving life. As the number of our families increases & the members of each become more numerous, as our schools too are enlarged, we feel more & more the need of a good missionary physician; if no special work - such as a Greek Theol. Seminary - is to be undertaken among us, we should deem a full & sufficient staff for us to be 1 Turkish speaking missionary, 1 Greek & a missionary physician, - the last to possess as far as possible both tongues. It seems not indeed a favorable time to present before the Mission this want of ours, - yet the Lord's treasury is not empty & if it be worth while bringing life here, it certainly must be equally worth while to try to preserve it when here.

Suffer us in this connection to offer to the Mission, more specially to our brethren of Sivas & chiefly & most tenderly to Mr West & her family our heartfelt sympathy, because of the great loss which has befallen all in the removal from our sight of our honoured & loved physician; the God of all grace bind up & heal & manifest Himself as more than willing to meet every want. The call to us at our post, - to work diligently while the day lasts, - let it not be soon forgotten by us.

To the Secretaries at Boston & the Officers of the Board we present

our salutations, grieving with them because of the heavy burdens by which they are now oppressed, desiring & endeavouring to fully coöperate with them in tiding over this present financial distress, & wishing them the speedy appearance of the cheering light of a new & better day.

Wishing you one & all

grace, mercy & peace

from our common God & Saviour,

We lay before you this our Mamisa report for 75-6.

Mamisa Report: 1875-6.
Rec'd July 5.
Ch. B. C. F. Mn. - Boston.

Report of Manisa Station - 1876-7

In presenting to the Mission in brief outline a sketch of the work in the Manisa field for the past year, it is meet that first of all we acknowledge the debt of gratitude & praise which we owe to our God for the many tokens of his loving kindness. While there has been in no inconsiderable degree suffering from sickness on the part of some of the members of our circle, in almost all instances returning health has brought a return of gladness & cheer in our work.

The year of which we now make report has not been without some changes. At its very beginning Mrs. Brooks left us for Constantinople, to be followed a few months later by Mr. Brooks - he having been invited to enter upon a new work opening among the Greeks at the capital. They went taking with them the prayers & the hearty good wishes of their associates & friends. The month of August brought us Baby Stearns "a well spring of pleasure" in our missionary house. At the last of Nov. we were permitted to welcome the return of Mrs. Bowen from America, where her stay had given her new health & vigor for new missionary work.

It may be remembered that in our report of last year it was said that our preacher at Manisa, Pastor Aristarchus, because he could not receive the

salary he desired, broke his connection with us & returned to Morash. Preaching was kept-up by the missionaries, regularly in the Turkish language, & a part of the time in the Greek also, till near the close of summer, when Pastor Aristarchus, having been invited to return to our field to labor in Afion Kara Hissar, came to Manisa, &, in accordance with the wishes of the brethren was re-engaged for the latter place, receiving instead of the 8 liras per month which had formerly been paid him, by us, 5 liras from the Board & 2 from the people. He also brought his family to Manisa, the brethren making this a condition on which they would pay the two liras.

This was something in advance of what had been done before in the line of self support; for, although they had at-times contributed more or less, they had never been willing to assume the responsibility of paying any part of their preacher's salary. Our work has continued through the year without any marked change, the Sabbath congregations & the L. School remaining about the same, till within a few weeks past, during which time a very pleasing increase of attendance has been noticed. It may be proper also to remark that the Prot. cause is steadily gaining in respectability and influence among the people. And, although this year no very decided enthusiasm has been manifested in the

preachers favor, yet he seems to be working in harmony with his people, which must be regarded as a favorable indication. Some disorderly members of the Church have been talked with, & one, for persistence in wrong thinking & wrong doing, has been suspended from the Communion. But what is pleasanter to report, on the first Sabbath in April 5 persons were received. Of these 3 are Greeks & two are Armenians. Two are pupils in the Girls School. The weekly prayer meeting at our Chapel has been this year, for the most part, fairly attended; while the meetings for the women, held weekly at the houses of the brethren, have of late shown signs of increasing interest.

Early in the winter a young man, Mang Oghlo Garabet by name, came to us from Marash, & being able to furnish fair testimonials as to character & desire to do good, we gave him work in Manisa, - first as a bookseller & afterwards adding to his duties the conducting of prayer meetings & other evangelistic work. We had previously hired a house for meetings in a distant quarter of the city, & there our new laborer has made his headquarters. The meetings which are now held at the place are very well attended - the beginning, we trust, of a good work among the Armenians of that district.

Our Girls Boarding School opened this year with an addition to the previous number of boarding pupils, & in a

short time the attendance of day scholars also was considerably increased. The school was organized for the new year with encouraging prospects, although Miss Tuell & Miss Powers were still waiting for the native teachers, which in our report of last year were mentioned as a necessity of the school. They were aided by two of the more advanced scholars, one teaching in Turkish & the other in Greek, & also by a young man of our station class, who gave instruction in Greek Grammar. It was not long, however, before one of the desired assistants was secured - a young woman of piety & devotion to her work, who a few years ago graduated at Miss Proctor's school in Sivlab. And a few weeks later a teacher for the Greek department also was obtained. She is a young lady from Athens. Both of these assistants have continued till the present time to aid in the instruction of the school, giving to the lady missionaries in charge - what was urged in our report of last year - an opportunity for more more extensive evangelistic work among the women of our city. The school has now 13 boarders & 29 day scholars.

Our common school for boys, the language of which is Greek only, is now being taught by a man found in our city & secured for the purpose at the beginning of the year. Under his care the school has increased in numbers from 25 as reported last year, to 50 or upwards. While this teacher is not a Christian &, of course, not doing for the school all that we could desire,

Mr Shell & Lowand Mon Halt
Aug. 18

he has shown a commendable degree of enthusiasm in his work, & his pupils have made fair progress. Miss Lewell has given instruction in the Bible to two classes of the larger boys in the school during the year.

Our Station Class is now composed of 4 students. At the beginning of the year there were 8, but after a time 4 were dropped, 3 as unworthy of such aid & a preparation for the work of the ministry, & 1 because of backwardness in his studies. The later developements in the character of these young men, show that the estimate put upon them was in accordance with the real facts in the case. The 4 that remain are very desirous of obtaining a knowledge of the Greek & English languages as a preparation for their work, & they entreat that their course of study may be shaped to the attainment of that end. Mr. Stearns has had the special care of this class, & we are happy to be able to report that, as a whole it has made very good progress. It should be added that there are two young men - one the former member of the station class referred to above - who are receiving some aid that they may pursue their studies in the common school. One of these is hopeful in point of character & is among the number recently received by the church.

The question of a separate work for Greeks in Manila has agitated the minds of the missionaries in charge for some time past. The present arrangement is regarded as in many respects unfavorable to the best progress. Shall we have separate

preaching for the Greeks in their own language? & shall we have a separate school for Greek girls? An attractive Greek preacher would undoubtedly have a good congregation at once with hope of increase. As an indication of what we might expect, we would mention the fact that Mr. Constantine of Athens visited us last summer, preaching to a large congregation which received him with the warmest enthusiasm. But in case we have a Greek preacher, should the work among the Armenians be abandoned? Surely not, for some of the more stable members of our church & congregation are Armenians. And, besides, as has been already noticed, the new place which we have opened for preaching services is more especially to meet a want among them. In our present mixed congregation there are some who do not understand Turkish well, & there are others who do not understand Greek at all. For the best progress of the work therefore, it seems ~~best~~ desirable that it be prosecuted in these two languages. We would, accordingly, ask that a preaching service in the Greek language be begun at once.

As to most of our outstations, so much can not be said. At Smyrna, Baiandir & Ak Hissar the work is for the most part among those who understand Turkish better than Greek. At Aidin the little band is divided 4 Greeks & 1 Armenian. A helper there should understand both Turkish & Greek. And it may be added that, as laborers for most of the important places in the western portion of our field, those

who understand both Turkish & Greek enjoy a great advantage over those who know but one of these languages. From Alashehir (Philadelphia) eastward to Konia, with the exception of some Greek taught in the Greek schools, the Turkish alone is spoken. As to schools, & especially the Girls Boarding School, we might note many disadvantages in attempting to combine the two languages, - among other things it necessitates a double set of teachers. But the question remains an open one.

<u>Smyrna</u>. In regard to the condition of things generally in this city it is not necessary to try to say anything new. We would refer all inquiring minds to the reports of previous years. Besides noticing, which we do with pleasure, the arrival in the spring of Miss West to commence a new & separate work for the Armenian women of the city, only one matter presents itself as demanding special attention at this time, & that is the present relations of Pastor Nagop to the Missionaries & to the congregation which has been under his charge. And without entering into details, it is sufficient to say that last summer it became conclusively evident to us, that the relations of Pastor Nagop to his people had become such that his usefulness was at an end. We told him so, & also informed him that we could not pay his salary longer there [we were paying the whole of it] except for a time to give him an opportunity to choose his field of labor & remove. We named three places where we thought he might be useful, & gave him his

choice, also intimating that there were still other places where one might be profitably employed. He at first encouraged us to believe that after a little time, say two or three months, he would go; but in subsequent correspondence he showed an unwillingness to leave Smyrna, & at last declared positively that he would not. As it seemed to us there remained but one course, we took the key of the chapel & left matters to rest awhile. We had thought of going to Smyrna regularly ourselves for Sabbath services & some pastoral work; but while Pastor Nazir sustains worship in his own house, & keeps up a party of his own, it is impracticable. Besides the chapel in Smyrna is not a suitable place in which to meet for divine worship. The offensive odors issuing from behind & beneath it, are well nigh insufferable. The chapel lot, however, is favorably situated. The building is now in the back part of it. If it were removed to the front & the present underground room filled up, it is probable that the air would be pure. The location is a desirable one; another equally good could not be easily obtained in Smyrna.

<u>Aidin</u>. This outstation has remained without a preacher, except that one of our students spent a part of his vacation there. There are now 5 persons who may be called Protestants in Aidin; of these, 3 are church members. The communion has been administered at intervals, & several unworthy members have been suspended from fellowship.

<u>At Hissar</u>. Of this place it was said in our report of last

year that "strife & division had not forsaken the community" & that "love of gain had brought the brethren into much deadness of soul". Pastor Krikore is working on there, we hope with a fair degree of fidelity, but it is the same old story - a dead church. Last summer Mr. Bowen & myself went to Ak Hissar, &, on examining carefully into the state of things there, found that with the exception of one woman, there was not a single member of the church who was not an open disgrace to the cause of Christ. As there was really no church left to act, we took the matter into our own hands, & declared all the members, with the exception of the above mentioned woman, either cut off from the church, or for a definite period suspended from its privileges. At a subsequent visit, we ordained to the work of the ministry the preacher, Boyne Krikore. He had long been desirous of receiving ordination, & as his examination was in all respects well sustained, it seemed to us, as also to Pastor Aristarchus, who was present, that there was no good reason why he should not receive it. He was accordingly ordained, but not installed as pastor of the church. The occasion was one of much interest to the people & we trust of some profit also. We have now a small school at Ak Hissar, taught by a girl of the place, who was for a considerable time instructed in the Girls School at Marash. The Prot. brethren pay to the amount of 25 pias. per month towards her support. The chapel at Ak Hissar has been repaired as to floor and seats, making it a much more attractive & comfortable

place for the congregation & for the school. The expense was about 10 liras, paid by the brethren from a fund in their hands.

Baiandir. This place has been supplied with a preacher the greater part of the year, & we hope that there has been at least a little progress. There has been a gain of one or two persons to the Prot. community, & a few others are friendly & are sometimes present to listen to the truth on the Sabbath. There are however only 4 or 5 persons on whom much dependence may be placed, yet these few men who are but beginning to learn the truth, have shown a good degree of liberality in hiring a house for worship, & for the accommodation of their preacher.

Afion Kara Hissar. Last fall a man from Marash, Boron Norolune finishyan, came to us in answer to our request for preachers. We sent him to this place to take up the work anew. We have not yet been able to visit him, & can not speak so confidently respecting what he is doing; but from his letters we judge that he is meeting with a good degree of encouragement. He urges that a school be opened in that place, saying that the people will pay half the salary of a teacher, & at once furnish scholars enough to make it a success.

There are other places in our field where persons favorably disposed towards us & our work are to be found, as at Koula & Oushak, where two of our students labored last summer. Also Kirk Seyhaj & Erdemish may be mentioned as affording favorable openings to faithful workers. From Konia we urged

call comes for a preacher. We feel that that important center should be occupied as soon as possible.

Tours. From various reasons we have not been able to make as many tours the past year as we had hoped we should. However, a tour of two or three weeks was made in the autumn by Mr. Bowen & Miss Powers to Pergamos, Kirk-Aghaj & other places in the vicinity of these cities. Another tour by the same with Mrs. Bowen also was made early in the winter to the southwestern part of our field - Baiandir, Erdemish, &c. Tours to Ak Hissar have been referred to, but besides these Miss Powers has visited the place twice during the year. Occasional visits to Smyrna & Aidin, together with some attempts to reach the benighted towns in the villages about Manisa, as well as a recent tour of two weeks to Baiandir, Aidin & other places, may also be worthy of mention. We have just sent off our helper Sarkis Boyajian on a long trip to the eastern part of our field. He goes as bookseller & colporteur, & will also labor to increase the circulation of our religious newspapers.

While we regret that the past year the sale of books has been small, it gives us pleasure to be able to report an increased number of subscribers to the Avedaper & the Angeleophoros, there being at the present time 132 of the former & 84 of the latter. There are also taken 66 copies of the monthly for children. By means of these weekly visitors the seeds of gospel

truth are being sown in many places in advance of the living preacher, Tho many have been induced to subscribe for these papers for the sake of the political news which they contain, but when they are once received, the religious department also will be read more or less. I formed one man who is in the habit of reading his p to his neighbors - Turks & others, who gather around as soon as it comes, to hear the news. But while the news which they wish to get - is on the last page, he always begins with the first article in the paper, & so reads on through the whole in order.

We bespeak the prayers of all our friends that God will bless his truth by whatever means it be made to reach these peoples who have so long in darkness.

Respectfully submitted,
In behalf of the Station
J. C. Barrows.

Manisa, April 4, 1877.

Resolution adopted by Manisa Station

Oct 7th 1876

"Resolved that we deem it wise that Mr Constantine be connected with this Mission hoping additionally that he may be stationed with us at Manisa, the Board to arrange his relations to us as it sees fit."

A true Copy from the record furnished by Mr Stearns Sec

Henry O. Dwight

Constple 13th Oct/76

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Mr. H. O. Dwight.
Constple, Oct. 13. 1876.
Rec'd Nov. 4.

Rev Dr Clark
Sec A.B.C.F.M.

Annual Report of Manisa Station.

As the result of last Annual Meeting's proceedings, Manisa Station suffered another of its Annual shocks. The missionary staff was reduced from three to two, at which number it has since remained. We desire to add that no drafts on Manisa this year will be honored.

We have to thank God, if not for perfect health among the members of our circle, at least for being spared from any very serious illness. Mrs. Steams who went to America in May, returned with greatly improved health in December.

We desire also to make mention in our report of the kindness we have experienced from our Consul, Mr. Smithers in Smyrna. We have been obliged in a number of instances during the year to appeal to him for protection, either of ourselves or of our helpers, and have always found him ready and glad to do all in his power to assist us. We hope "Civil Reform" will work no change in Smyrna.

The year has been to us all an earnest one crowded with work. If we have had anything to regret, it has been the smallness of our resources, compared with the unusual and unexpected greatness of our opportunities.

In the beginning of this report, we wish to emphasise distinctly the fact, that in our field, there are two departments of work, differing radically from one another.

The one is work in the Turkish language assisted to some extent by Armenian. The population reached by this work at present consists of Armenians, and Greeks who do not know the Greek language, of whom there is a large number, in the Eastern parts of our field. This work we suppose to be kindred to the work of Missionaries in General.

The <u>other</u> is work in the Greek language, among people who know but very little Turkish if any, and whom it is folly to hope, we shall be able to evangelize through any other language, than that which they use and love, as their vernacular, namely the Greek.

Work in the Greek language has been undertaken this year in a more emphatic sense than ever before in this station. Soon after last Annual Meeting, a weekly preaching service and Sabbath school were inaugurated under the care of Mr. Steane assisted by a young man, who uses a pure Greek, and who can never hope to accomplish much work except through the Greek language. In the summer the Rev. Mr. Constantine was invited over from Athens to spend a few weeks with us. He came and gladly and gratuitously rendered us very valuable assistance. The services which he held were well attended, and left us in the hope that Greek services would be blessed. These services have been sustained during the year, and there has been an average attendance of about 35. Besides this Mr. Steane has made two tours of inspection taking in a large portion of the Greek speaking part of our field. In the various towns and cities, which he visited, he was astonished to find how Extensively the Greek language was used, and he became more

than ever confirmed in the view, he had already so warmly adopted and earnestly advocated. that there is a work in this part of Asia Minor, which can be done in the Greek language, and in the Greek language only, and also that the laborers through whom such a work is to be accomplished, must be men thoroughly educated in the language which is to be the language of their work. If any one who uses the Turkish language is skeptical on this point, probably the best cure of such skepticism would be a tour through the Greek speaking towns of our field. He would be surprised to find how almost valueless the Turkish language, in undertaking to influence spiritually those who use Greek.

School. Our school for girls has continued to prosper under circumstances that have been trying and discouraging. The mission must be well aware that this school was regarded in the outstart as especially a school for Greek girls. Miss Cull came out with that special object in view. In the outstart former Armenian girls were received, and they have ever since constituted about one half of the boarding girls, so that the school has had a mixed character

a circumstance which if it has not impaired its efficiency as a Greek school, has certainly made its administration a matter of no little care and anxiety. This winter we have made the experiment of a partial separation. The inconveniences of the separation however were so great, in regard to the Armenian girls, that after four months, there was a return to the old regime. And yet practically there are two schools, each with its own separate teachers, but all under one roof. The number of pupils at present upon the roll is over 40.

To escape the hot weather of June, our Annual Examination and Exhibition occurred some weeks earlier than usual this year, on Wednesday, the 22nd of May. The number of guests, Greek, Armenian, and Turkish crowded into our Mission house on this occasion was about 260, greater than the attendance last year, even which was such as to ~~take~~ tax seriously the resources of our building. Among other guests present at this time was the Pasha of Marisa together with several other of the most prominent city officials. The Pasha seemed pleased ~~with~~ even beyond

our expectations, and expressed his appreciation in the warmest and most cordial terms.

Prominent guests of other nationalities also expressed the gratification, which the entertainment gave them. These annual school exhibitions are having a very decided influence, in making us really known, and giving us a hold upon the genuine regard of the people.

Our school for Greek boys has continued under the same regime as last year. The average attendance has been about twenty five. Tho' good, faithful work has been done by the teacher, yet owing to persistent efforts to break it down, the school has not succeeded as we had hoped.

The Girls school has suffered from the lack of a competent, native Greek teacher, and we suppose, we have not yet passed the period of such a trial.

After special correspondence with Dr. Clark, we gained authority to use the appropriation granted us for a Greek teacher, in another way. In the Fall, Miss Maltass of a prominent English family in Smyrna joined us for the purpose of assisting in the work for Greek girls and women.

Tho. accustomed to the comforts of wealth, in view of the circumstances, she cheerfully accepted, what we had for a Girls teacher, The sincerity of her own Christian Character was soon manifest in the earnestness of her work. Knowing the language as she has from Childhood, she was able to communicate freely and exactly in the language, which the people know, and so speedily found a cordial welcome to their homes and hearts. She has rendered very material assistance in the Girls school, but her work of special value has been her visiting among Greek women. Her plan has been not only to visit the Protestant women, but also the parents of the children gathered in our schools, working out from them to other homes, and doing a quiet; but we believe, very useful work also among poor women, with whom circumstances or her own activity brought her in contact. She has also held on the Sabbath day a special Sabbath School class for Greek Children, which has been very well attended.

Miss. Maltass has also taken an important part in sustaining the weekly prayer meetings for women. These meetings also have been unusually well attended by both Christian and Turkish women.

With this survey of Greek work, in behalf of that work we would make the following requests;

1. That the Mission announce distinctly whether it will or will not encourage such a work. The Missionaries laboring in this language have a right to know what is to be the permanent policy of the mission in this respect.

If the decision be. "Press on" then

2, We request permission to ask funds for the buying of a suitable spot, and the erection of a suitable building for a Greek Boarding school for girls.

3. We ask permission to invite another lady from America, to learn the Greek language and be associated with Miss. Bull in the superintendence of the Greek school, and in the missionary work among Greek women.

4. We desire that a new Missionary be invited from America, to learn Greek and be associated with Mr. Steams in Greek work.

5. We desire permission to take steps, looking to the establishment of a boarding school for Greek boys, to be under immediate missionary supervision.

These propositions we make, fully

conscious indeed, that some will fail to appreciate their importance, and yet in the assurance that any successful prosecution of work in the Greek language, involves at the very least, as much as requested above. Let this much be granted and such a work may be entered upon hopefully and courageously. Let us not either by what we do, or fail to do as a Mission, chill the enthusiasm of those who have consecrated themselves to work in the Greek language. Let us not be misled by that beautiful theory about the blending of nationalities. Certainly beautiful as a theory, we are convinced that it may even be practicable, where there is unity of languages. But when languages are utterly diverse, this formal union becomes impracticable; though in reality there may still be that union, for which the Master prays, a union based, not upon the study of history and theology in a common language, but a union based upon a sincere and life-giving faith in the same Redeemer. We have no complaints to make of the difficulty of bringing Greeks and Armenians together into one church, when their language is one.

Our difficulty is this - how shall we evangelize Greek speaking Greeks in a language which they do not know, and do not wish to know.

Leaving then this branch of our work, we have still to give a brief account of that part of our work, which is in line with the work of N.Y. Mission in general.

Manisa

In Manisa the Gospel has been ministered with ability and earnestness by Badrlli Aristarchus Souskhagian. Though there has been no very special increase in attendance upon the services, yet we are not without hope that the congregation has been strengthened by the solid food which has been given to them. There has been but one new applicant received to our communion, although there have been several applications. Among others a number of girls from our school presented themselves for Examination, and though not judged fully ripe for admission to the communion, yet they pleased us all by the earnestness of purpose they manifested, both before and after their examination.

During the year Turkish services have been continued

in another quarter of the city - also under the care of Bad. Aristarchus. There has been manifested a decided spirit of persecution, but by appeal to the Government - both directly and through our Consul in Smyrna, it has been, at least, in some measure checked. This work in the Armenian quarter, though not yet attended with the success we had hoped, yet has doubtless had its influence, in giving impulse to that sort of opposition, which ultimately results in good.

In regard to self support, our Manisa congregation, notwithstanding hard times, are doing better than they have ever done before. Last year they gave two liras per month. This year they had proposed to give but one, and had actually drawn up a paper to that effect. A special effort however resulted in carrying them up to over two liras and a half on paper. We all realize the difficulty of bringing these congregations to meet in full their paper obligations, but we are glad to be able to announce that up to the present time there has been a very general fulfillment of obligation.

Smyrna. The church in Smyrna remained without a pastor last year. For six months the chapel was closed, but Bed. Hagop, the former preacher continued to hold services in his own house, with an attendance it was said of from 5 to 10 people. The pressure brought upon us was so great, that finally though without any preacher, we decided to reopen the chapel, and sustain preaching services as best we could ourselves. The result was more gratifying than we had dared to hope. There has been an average attendance of more than 40 amounting at times to 60. But the gratifying feature has been, the manifestation of so warm and cordial a spirit on soil so long rife with the spirit of dissension and discord. Ever since the reopening of the church the Congregation have been giving regularly as much as one Lira per month, and at the present day, the tendency is upward.

No appropriation was granted us for this year, but the work has been placed temporarily under the care of Bar. Haritom Jirikian of Marash, owing to our long absence in the interior lengthed now by our necessary attendance at Annual Meeting. We would allude in passing to

the sympathy and cordiality with which Miss West has cooperated with us, in our plans for Smyrna.

For the Smyrna work, we make the following requests-

1. That the Mission decide whether in its view, it is or is not desirable to continue this work.

2. If the decision is <u>favorable</u>, we ask permission to sell the present chapel, and use the funds toward securing a new and more suitable place either by purchase or rent. The reason for this request is known to many. The present chapel is unfit for its work. We have endured it the past year - but we do not think it would be wise to endure it longer.

3. We shall be obliged to ask special appropriation for pastor for the remainder of this year.

4. We shall ask appropriations for an Armenian school, which we regard as both feasible and exceedingly desirable.

5. We would request the mission to consider the advisability of a missionary residing in Smyrna to give special attention to the direction of this work. It may not be known to all - that

the "Church Missionary Society" has withdrawn from Smyrna, leaving the field entirely to our own mission.

Hissar The work in Ak Hissar has continued to degenerate. All the members of the church but two have been excommunicated. The attendance upon the services has become almost nothing, and the fact that the chapel is Mission property is about the only reason we feel for continuing the work in this place. A school sustained during the greater part of the year met with fair success, but for specific reasons has been discontinued.

Concerning Ak Hissar we desire to ask -

1. Is it not advisable to discontinue this work and use the appropriation on more hopeful soil?
2. If we give up this work, what shall be done with the Mission property?

Aidin Of Aidin also, we can say nothing hopeful. The few brethren there have continued to meet together for prayer, but the fact that Market day is the Sabbath, is a serious obstacle in the way of gathering together a congregation. At the end of the year K. Pandali, ~~from~~ from Marsovan Seminary was sent to labor in this place. He is still there, but we feel disposed

to send him to a more hopeful place soon.

Here there has been some growth under the labors of Baron Garabed Mangian of Marash. There have between 15 and 20 in attendance upon the services, and the helper has seemed encouraged in his work. As a large part of the Christian population of the city is Greek however, in all probability a Greek speaking helper would meet with more decided results. The brethren in this place themselves hire the house, used as a place of worship.

Kara Hissar. This place seems likely to become one of the most interesting of our outstations. Baron Hantoon Jinishian did good earnest work there during a large part of last year, and was followed by Bar. Hantoon Seiranian, just graduated from Marsovan, a native of Kara Hissar, and an earnest, faithful, enthusiastic consecrated preacher of the gospel. He is laboring hard, and if his health does not fail, as we fear it will, we have every reason to expect most decided results. He has just into operation a school for boys, under excellent discipline and with thorough instruction. This school has proved a very decided

success both as a school, and as a help to missionary work. The Spirit of persecution is rife in the city, and a strong effort is being already made to throttle the Protestantism that is just beginning to assume tangible form. ~~In this school 40 boys~~. Baron Seiranian preaches to congregations of from 30 to 45 every week. In the school 40 boys are gathered together, and they too are under the most careful religious instruction, not only daily in the school but also in special lessons taught them on the Sabbath. We design opening a Girls' school at once, and are glad to announce, that Efdik Hanum - of the "Home" is just about starting for A. K. Hisar to take charge of such a work. We have talked much of a Boarding school for Armenian Girls in this place. It is a more natural center for such a work than Manisa, and there is every reason to believe, if wisely conducted under the care of two American Ladies, such an enterprise would meet with most decided success.

This completes the list of our old outstations. We have now

to report the opening of two new ones –

Ir. This is a town of about 8000 Turkish and 2000 Armenian inhabitants, situated about 45 miles South East of Afion Kara Hissar. About an hour off is the Greek village of Pernada, having a Turkish speaking Greek population of perhaps 2000 people.

About 3 years ago, when we first visited Ak Shehir, there was nothing that could be called Protestant. During the past two years, occasional reports have come to us, indicating opening opportunities. In the fall a helper Bar. Sarkis Boyajian reached there under instructions to remain two or three weeks. But the work speedily assumed such dimensions that he found it desirable to remain.

Bitter persecution followed, fostered by Levont Vartabed, a man who ought to have known better. Through his pernicious influence even the Government was induced to interfere. But the activity of our Consul soon taught it its mistake. The more intense the persecution, the more the work prospered. A house was finally hired and a systematic work inaugurated. The tidings that reached us were of such a nature that

finally, though busily occupied with Smyrna work we thought it best to visit Ak Shehir and the surrounding region. The visit was a most gratifying one, and as its result we decided to open a new station at this point. We have not yet made permanent provision for a preacher, but Bar. Sarkis will remain until a suitable married man may be procured. Our plan for Ak Shehir involves also the opening of a school for boys, and also one for girls, in which plan we earnestly hope we shall be sustained by this mission. While at Ak Shehir we preached to congregations ranging from 40 to 65. But this does not by any means represent the extent to which Protestant influence has become a power in that city.

Konia This is the second of our new outstations. Here the work has opened somewhat differently but perhaps no less encouragingly. Three years ago, Protestantism in Konia was represented by two brothers from Cesarea. The visit we made at that time was an exceedingly encouraging one. Since that time there have been some other arrivals, and so a Protestant nucleus was formed.

Last summer our helper Bar. Sarkis reached there and found that the friends had on their own account hired a room, and were meeting every Sabbath for prayer. The helper remained some two or three months and was only permitted to come away with deep regret on the part of the brethren, and with the promise that they should not be forgotten and that everything possible should be done in their behalf. In our recent visit we remained eight days and preached to congregations of from 50 to 75 people. We are about to send a preacher thither also, probably Baron Yenil Sakhanian.

In the opening of these new points, the matter of self support has not been forgotten. As a beginning at Ak Shehir they have promised about 2½ megidies per month and at Konia 2 megidies, with the prospect that in both these places, the amount will be increased after the arrival of preachers.

Here let it be remembered are the contributions not of Protestant communities, but of a few friends in each place, who have already declared themselves Protestants, and who are very earnest in their desire that there should be an organized Protestant work.

Among the places visited in our recent tour of two months, two other points are deserving of special mention —

Bushak At Bushak there is a quiet but steady work going on. For two successive summers, members of our Station class have sent thither to sell books and hold meetings. There are now many warm friends in the place, and some who are earnestly studying their Bibles and striving after a better life. There also they are earnestly entreating us to send them a preacher. As yet we are unable to do so, but we desire to mention it as a point where we are hopeful of having a work at no distant day.

Sarta This is another of the interesting but as yet unoccupied points in our field. Of this place you have heard much in the past, and it is unnecessary that much should be added now. While we cannot as yet report any very decided Protestant movement, we must always remember that the Turkish speaking Greeks of this place are very different from the Greek speaking Greeks found in the cities scattered along the coast of Asia Minor, and especially those of the region about Smyrna. A work might hopefully be undertaken among them. We would renew also with emphasis the suggestion made some years ago, that Sarta is the natural and suitable center for the work of this region. If the work of Marsova Station must be confined to Turkish speaking

people, it is questionable whether the station should remain at ~~Smyrna~~ Marsa. It is a good center for work in the Greek language. It will be a good center for work among Turks, when that door shall be opened. But for work among Christians in the Turkish language, assisted by the Armenian, if there must be only one station in our large field, it should be either Isbarta or Afion Kara Hissar. If there may be two stations, Smyrna and Isbarta seem to us well adapted. These are suggestions rather than propositions. We make them with hesitation believing that much thought and prayer have been spent upon this subject by those who have preceded us, and yet feeling confident that they two at least to some extent will coincide in this view.

It is unnecessary that anything special should be added in regard to the touring that has been done in our field this year. The whole field has been traversed by native helpers, and all but two or three of the principal cities, visited by missionaries. Extending as our field does 15 days journey eastward from Smyrna, it embraces a very large tract of territory. The Christian population however is

largely gathered in the cities. In the neighborhood of Smyrna and Manisa, there are many Greek villages, but with this exception the villages of our field are almost entirely Turkish. So that our work so long as confined to Armenians will be principally in cities.

Support. The general subject of self support also has been anticipated in what has already been said. Notwithstanding war times, war taxes, and war prices, there has been a very material advance in this respect, beyond anything the missionaries have seen in this field. The pleasant feature about it is, the kindly feeling and heartiness with which contributions are being given and also the general unanimity, with which the idea has been accepted, that the congregations should agree to give what they give, in Gold money rather than current.

Night Schools. Before closing this report we must mention an interesting experiment that has been made in our station, in the shape of "night schools". In Smyrna a few young men possible candidates for the Ministry, supporting themselves by working at their trade in through the day, have been taking some of

their preparatory lessons of our helper in the evening.

In Manisa, the teacher of our boys school, of his own accord inaugurated a free night-school, designed to reach laborers, clerks, mechanics &c. He teacher threw his whole enthusiasm into the work, and at one time there were between 30 and 40 young men in attendance. As many as 12 or 15 learned to read Greek with some ease, who before were utterly ignorant even of the Alphabet. Even such an enterprise as this met with bitter opposition on the part of bigoted Greeks, who feared that a hold was thus being gained upon these young men.

In conclusion we desire to record our sense of the goodness of God in granting us some evidences of his presence in our work this year. There are many things to waken and discourage faith, but yet we do believe that for Manisa field also, there is to be a day of special blessing from above.

Manisa. May 24. 1878.

Report of Manisa Station 1878-1879

We began the year with a more than usual feeling of depression and discouragement. It seemed doubtful whether Manisa station could survive the handling she had received on the part of the mission. We had begun however to look up again, when we were obliged to endure the additional strain of the departure of Mr. and Mrs. Stearns for America. Our station had become accustomed to sudden and startling changes. But it seemed as though this would be the last strain that some portions of our work would be able to endure. Of course some changes in our plans of operation became necessary.

We desire to testify to the self sacrificing and patient spirit manifested by our native brethren under the sharp salary knife of the Mission. Not one of our married men is able to say- he is receiving what he thinks he ought to have. Not one of them but is obliged to struggle along, borrowing money and getting into debt with no prospect of getting clear. Not one of them but has been obliged to content himself with threadbare clothes unfit for the pulpit- not one of them but feels pinched and worried

about how to make the ends meet. Not one of them but has endured it all, out of deep regard for the work in this needy field. The observation of their patience and self denial has only intensified our desire that in this matter of salary they should be treated with more consideration and trust. We can testify for our own field that our work is not likely to prosper under the help of men, who are hired to preach and teach, because they can be hired cheap.

We have greatly felt the need of additional good helpers, and have made unsuccessful efforts to secure them. We have felt that with our present arrangement of salaries, we had but very slight tenure upon those already with us. It would be impossible to describe the anxiety we have been feeling not only with regard to new helpers, but also with regard to our hold upon those whom we have already learned to respect and trust. When our anxiety in this regard was at its most intense pitch, we were shocked by a telegram from Afion Kara Hisar, announcing the death of one our most valued and consecrated men. Baron Harotune Seyranian fresh from Marsovan Seminary in the winter of 1877 has been laboring ever since in his native town

Afion Kara Hissar. He died on Sunday, May 11. Universally beloved, while living, his death brings sorrow to our whole field. When we were in need of more helpers, the Lord took from us one of the best of those whom we had. A year ago this conscientious and devoted man had represented himself in need of a little more salary than he was actually receiving, to defray his necessary expenses. The Mission saw fit instead to reduce. We dare not allow ourselves to think how much this may have had to do with his continued illness, and ~~for~~ eventual death. We may be pardoned however for feeling deeply, that a man of his nature and character, merited a better treatment than he received. We can not yet convince ourselves that that is a wise economy, which seeks cheapness at the expense of health, vigor, hope and complete absorption in the great work. Why shall not the native brother whom we love and honor as a Christian minister, be trusted, to some extent, in his estimate of his own imperative needs.

Marsiva

At Marsiva our work has passed through various phases of discouragement and hopefulness. Badrig Aristarches has continued to preach sermons

of superior worth, and if success depended on sermons we should have anticipated greater results. But mischief makers have been at work, and the congregation has been with difficulty preserved from these wolves. There have been some additions to our communicants and some backsliders. About twenty five individuals again subscribed the required two Liras per month for preaching. At one time the Holy Ghost seemed hovering about us, and the hope arose, that we should be able to get a church organised, on the singular terms prescribed in our Constitution(?) or laws. But the Spirit left us without the blessing, and now it will be difficult to collect even the two Liras per month. The Greek brethren have felt very much discouraged and disheartened, by what they have been able to see of the doings of the mission, concerning work for Greek speaking Greeks. We tell them they must "walk by faith and not by sight."

Special effort for women has continued during the year, and the Women's Prayer meeting has been well sustained. At the beginning of the school year - the girl's school was divided into the Greek and the Armenian departments, of both which reports are ~~appended~~ appended.

Ak Hissar. Badrelli Kirkor resigned in October and returned to his own home in Orfa. Since that time there has been no preaching service in Ak Hissar, and nothing to encourage us to an effort to find them a preacher. Of the members of the old church in that place, but one individual remains, whom we venture to recognise as a Christian. The house there has been let. It is a question, if the best disposition of it, would not be to sell it.

Aidin A young preacher was at Aidin for a few months, but his report was so discouraging, that we finally decided to send him elsewhere. Since then, there has been no preaching, but the handfull of Protestants have kept up a weekly prayermeeting. The place was visited by Miss Cull and Miss Mattas, in the Spring. They still call for a preacher, and it does not seem quite right, to wholly neglect their cry.

Smyrna. Smyrna has during the past year been the occasion of much special prayer and thought among ourselves, as well as the subject of much earnest and special prayer abroad. And the indications, so far as we have been able to interpret them are that those prayers have not been in vain.

Badrelli Hagop succeeded in infusing considerable life into his faction, and as a consequence, contention at one time ran high, and the prospect was anything but encouraging. We have persistently pursued the policy of patience - for the good of the work, if not at all times for our own comfort. Our preacher Baron Hartune Jinishian has pursued a kindly and judicious course, and his influence on Smyrna's troubled waters has been wholly for good. We made during the winter an earnest attempt to bring the two congregations together, ~~yielding~~ yielding for the sake of gaining this end, as much as a sense of duty permitted. Every attempt seemed to intensify the bitterness of the opposing faction and widen the gulf. Quite recently in view of the needs of our large field, as well as for the good of Smyrna, we made a new proposition to Badrelli Hagop giving him his choice of several hopeful centers of work. In declining the offer, he took his occasion to make known his desire to leave this part of the field entirely, and go to Constantinople. If any arrangement could be made, by which he could be removed from Smyrna, it would be to us a matter of thanksgiving.

In consequence of division and also the ever fluctuating character of this congregation - the sum exacted by the

Mission, for preacher, has not been subscribed. But those who have given have given so liberally, that instead of upbraiding, we have felt it our duty to commend.

Last Annual Meeting left the matter of a suitable place of worship somewhat in uncertainty. A house was found which answered temporarily for school and congregation. The sense of need in this respect has increased during the year, together with the feeling of anxiety, over the improbability of our need being soon supplied. It was with no ordinary joy therefore that immediately after the great legacy of Mr. Otis to the board became known, we received letters from Dr. Clark informing us that Smyrna's opportunity had come. We had had no thought however of taking action in this matter until after Annual Meeting. But the Lord gave us such an opportunity - that to neglect seemed almost criminal. And finally with some fear and trembling, because unable to consult the mission, and obtain its formal consent, and yet with entire confidence that the mission would excuse and justify the proceeding, we have purchased a most desirable lot 18 by 55 arshens, with a large house, which will answer admirably for Armenian school, at the low price of two Pounds Turkish. All the

advice possible - from those competent to advise was obtained, and all without dissent approved of the choice of place as admirable, and the price as lower than could have been reasonably expected.

Miss Mate's report of her own work - is appended.

Bairundir. The work in Bairundir has been aggressive and exceedingly encouraging. Although the regular congregation in attendance has not materially changed, yet the number of those who have been more or less under the influence of the preacher, has greatly increased. And when we have been there ourselves to preach, there have been congregations of from 60 to 75 people.

Owing to the oppressive climate, our preacher there and his wife and children have suffered greatly in health and a change became necessary. They have been sent to Oushak, where they find a much better climate. But our Bairundir friends are mourning their loss, and begging that another preacher be secured for them.

Edemish. K. Pandeli, last summer leaving Aidin, went to Edemish. For some time no very positive result was achieved. But finally as his friends [illegible], his enemies took up the cudgel of persecution, [illegible]

house and the houses of others known as Protestants. An appeal being made to the Government, the Government itself was found unfriendly and incapable, and finally even ordered the preacher to leave the place, thus obliging us to secure the help of our Consul, Mr Smithers. After satisfying himself of the entire justice of our cause, he took it up and pressed it with the energy and firmness for which he is conspicuous among all the consuls in Smyrna, and the consequence was a complete triumph. The Caimakam has assumed a different tone, and while hatred and cursing are intense, open violence has been completely repressed. During this intense persecution, the work suffered a check from which it has scarcely yet recovered. But services are regularly maintained, and the preacher to use his own words is trying to make this little band he has gathered about him "living Christians". This student will be returning ere long to Marsovan, and then we shall need another preacher there.

Cushak

Cushak was inaugurated as a new station by the opening of a girls school in January, in charge of two young women, one an Armenian and the other Greek. They have met with unusual encouragement and the work among women has been

especially hopeful. When Bro. Jarabed was obliged to leave Baiindir recently on account of the ill health of his family, we stationed him at Oushak where he is now trying to get something like a permanent foothold.

fion Lara Hinar. We have already referred to the death of the beloved preacher, stationed at this very large and important center. He worked hard by day and by night. He had more than ordinary enthusiasm and glow in his chosen work. Served ever actuated by the purest motives and ambition. He had a longing for souls, which manifested itself in all his work for them. His influence was elevating upon all. His ministry was a short but blessed one. His enemies, or rather the enemies of his work, were men of more than ordinary intellectual ability and more than ordinary capacity of hatred for and opposition to good. He used his boys school, in a very emphatic sense as an evangelizing agency. And there are many boys there who will long remember him with love as the kind and earnest friend, who first taught them how to praise God in hymns. Our hope for Sefin Lara Hinar is in the children who are gathered together both in this boys school, and also in the girls school formed last year by

W. Bow.

Efdik Hamun, a graduate of the Home. She has had some 50 girls, and could have had more, but for the lack of suitable accommodations. She has been teaching them the love of Christ along with the primer and the Arithmetic, and we have no doubt that much of the seed she has sown, will be found to have fallen upon good ground. Efdik Hamun has besides this done much work among the women, perhaps more than her strength warranted her in doing.

Afion K. Hisar is too important a center for us to be willing to let go our hold. Badrilli Aristarchus of Marisa under circumstances which made it very hard for him to leave, feeling as we all did the great importance of the emergency has gone to "strengthen the things which remain".

Mt Sheir. The opening of this station under such auspicious circumstances was reported last year. While we have been unable to provide for it, as well as we should have liked, and as well as circumstances seemed to demand, yet we have done what we could to improve the opportunity. This place together with Oushak and Afion K. Hisar was visited by Miss Powrs in the Fall, and a school for girls inaugurated with encouraging prospects and

her own direction. A boys school also has been kept up with a very good attendance. Preaching services have been sustained by our helper there, and he reports his congregation as having decidedly improved spiritually. There have been some hindrances — and considerable persecution of a petty kind — but we still regard Ak Shehir as one of the most hopeful places in the field.

Touring. While we have not been able to do as much touring as the work seemed to demand — yet considerable has been done. All the outstations have been visited at least once, and some of them more. Miss Powers long tour of our two months in the Fall deserves mention, as the first made by an American lady in the distant parts of our field, and as the means of creating no little interest among the women and girls of the cities which she visited.

W.B.M.U.

Greek Work. In reference to work for Greek speaking Greeks last silence should be construed into a modification of view — we would repeat and emphasise the view presented in our report of last year. If Western Turkey Mission really intends to carry on such a work — the following particulars seem to us

of extreme importance —

1. There should be new missionaries for this work, to be resident in Marsova or Smyrna to have the region in the vicinity of Smyrna under their charge.

2. There should be a fuller and more liberal equipment of the Girls Boarding School, both as to teachers and as to accommodations.

3. Something should be done for the higher education of Greeks in general and especially for the full preparation of such as are candidates to enter the Theological Seminary.

4. Eventually - if there is to be a genuine Greek work, there must needs be a Theological Seminary - in the heart of the Greek field, (which means Smyrna or vicinity)

We shall be glad to see the Experiment at Marsovan tried, but would remind the Mission once more - that the present arrangement merely, without something else like a Boarding school, or High School at Marsova or Smyrna - will be of no account to our Greek work.

We would mention in passing that the young man who was preaching in Marsova in Greek - is now in Constantinople

Mission Work

pursuing his studies under the direction of Mr Constantine. From the character of his letters to us, we discern a very decided upward tendency spiritually. His education there is costing the Mission nothing.

Mr. Crawford The Mission will rejoice with us that the Lord willing, we are soon to have a new associate, the Rev. Mr. Crawford of Lenfield, Mass. a graduate this year of Hartford Theological Seminary. He purposes suspends judgment as between Greek and Turkish until he shall arrive on the field. Probably that decision will be largely affected by the results of this meeting.

A general survey of our field exhibits many causes of gratitude to the Master and many reasons for looking up and pressing on. We need a larger and a steadier faith.

P.S. Since writing the above, we have received the sad tidings of the death May 21. of Rev. Sarkis Boyajian, a ~~[illegible]~~ another of our earnest aggressive men. He died at Ak Shehir and leaves very many there who loved him as their dearest friend. Though young still - he was the instrument of a large and important work in this field

Report of work for Women and Girls.
Armenian Department; Marsa 1878-1879

The future is the real present of workers, and emphatically so in the case of teachers: therefore we prefer to speak of Work for Women, rather than to use the more limited term, Schools. Christian teachers everywhere, but especially on Mission ground aim at something far higher than mere mental discipline — the heart, the soul is the field which they preeminently seek to cultivate. It is to be regretted that so important a factor in the great work of christianizing the people, should have so subordinate a place.
Besides this forward look, one glance at the present will show that work for women goes hand in hand with school work.
The Armenian branch of the Girls' Boarding-school at Marsa, like its Greek sister, has been subject to much fluctuation. Many profess to admire the school but have an unconquerable aversion to paying tuition fees. Considering it their right to receive, and the duty of Americans to give, their sense of justice is shocked by what they consider a mean exaction. Nevertheless five of our thirteen day pupils come from Armenian

families, and we feel very hopeful for the future.

When our assistant teacher left us to open the work in Cochak we were fortunate in supplying her place with a graduate from the Home — one whose mother tongue is Armenian and so better fitted to give the school an Armenian atmosphere.

There has been real progress in many ways during the year. It may be that, considering all the circumstances, the small number of pupils has been an advantage rather than the reverse. Three of the older girls were admitted to the Communion on the first Sabbath in January. We shall need one of them as assistant if our infant department continues to increase.

Together with the Greek girls, all have enjoyed instruction in music, gymnastics, and to some extent in needlework by Mrs. Brown; and ~~the Bible of Jesus has been instructed~~ the boarders ruckly in Jones' Catechism.

The women's meetings, as a rule, have not been largely attended, but one or two new voices have been heard in prayer, and the spirit manifested has been very encouraging

We have especial cause for thankfulness in the extension of our horizon by the opening of girls' schools in three of our out-stations.

have on her five women and girls employed as teachers and Bible-readers, although only two lines is paid for month lowered their support, from Mission funds.

Efdim Khanum has made a success of her school at Afion Kara Hissar, notwithstanding opposition and rivalry on the part of the Armenians. She has greatly needed an assistant in order to give a part of her time to Bible-work for which she is so well fitted. Tuition is charged according to the ability of the parties, the average for a year's tuition being about half a lira. She assembles her pupils for devotions Sabbath mornings as on other days, and then conducts them to the preaching service, not releasing them however, till they have returned to her house and had a Bible lesson.

Her last letter speaks of the decided stand taken by one of the older girls who seems to have truly consecrated herself to Christ.

The school in Ak Shehir was opened early in November by two teachers; one, a member of the Monica school and church, a widow (Efdim Khanum's step-mother) who formerly taught the Armenian school at Afion Kara Hissar. A society for the formation of religious and educational was organized by the preacher, and a school room rented for two years from its funds. The attendance at

school has been fluctuating, but its enemies have not been able to close it, and its influence has been good. Some of the bitterest opposers of Protestantism now send their children. Both teachers have done a good deal of visiting and Bible reading. The first Sabbath in November (also the first after the arrival of the teachers) three women attended the service — an event which filled the preacher with joy as previously none had attended, having no one of their own sex to lead them. A prayer meeting has been started and the average attendance is about seven.

The pupils are all expected to attend the preaching service and Sabbath School.

Oshak. School was opened in February and is more directly a branch of the Manisa school than the others as the teachers are our Greek and Armenian assistants. Greeks and Armenians are about equally represented, and it is an interesting fact, that three grand daughters of the Greek priest are regular attendants. It is too soon to claim success for it, but we hope the instructions at mid-day and Sabbath-school as well as the efforts for the women at their fancies and carpet looms will not be in vain. During a recent visit the change in the faces of the women was very noticeable — the soul seemed to have come into them! One in particular

who has bitterly opposed her husband and received the Vorghoke very coldly, has, in answer to her husband's prayers been moved to put her little girl into school and has become a warm personal friend of the teacher.

One who undertook to govern France, said that her greatest need was Teachers.
It is the need of Turkey — a need that must be met if there is to be a radical reformation.
In behalf of the next generation we plead for sisters in the house of capable, christian teachers; and in order to raise the teachers, every facility for training girls at the boarding schools.

Respectfully submitted

Kattie G. Power

2d

Report of work for women & girls, Greek Department.

Manisa, May 1879.

The year has been better than our fears. What was saddest came first, when our Greek associates left — then the people's faces wore the look of those who have been bereaved, and there was a general feeling of depression to struggle against, — but that once over, there have been health, hope, and good courage through all the year, for God has graciously led us on.

To speak of all who have had to do with the training and development of the girls of the school would be to name all the members of the station; each has given of his or her best, in religious instruction, in music, and in physical training, and the children have rewarded the time and care given them.

The Greek teacher, now near the close of his third year in the school, continues to give good satisfaction.

In the middle of the year, the teacher of the infant department went to Cuchak, and her work in the school as well as some outside teaching has since been done by the boarding pupils.* Needle-work has been taught by a competent teacher who has come to the school every afternoon, and the girls have given more or less attention to sewing according to the demands of their studies and household work.

* Some English Children who are members of the school have received daily instruction in this our language, who has also taught in other teaching

The present number of boarders in the Greek Dept. of the school is seven. One of these has been quite recently received. Thro' the generosity of a friend she has this opportunity for trial to prove her fitness as applicant for the place the coming year. Four of the girls are from Protestant families, and two of these, since coming to the school have become as we believe, truly Christian girls, and have united with the church. Their influence among their companions is a daily source of gratitude to their teachers. The others, with one exception are received as boarders for the first time this year.

Until the Christmas holidays the boys and girls were gathered in separate school-rooms, but so far as practicable were united in classes. During the last half of the year they have formed one school, with the result of a saving of time, better organization, and more careful supervision for the boys.

In the management of the school, there has been the desire and the intention to conform as nearly as possible to the spirit of the rules laid down for general observance by the Mission, but we believe that we have most truly obeyed in spirit, when we have in some respects deviated from the letter of the law, in the interpretation of which a generous latitude has heretofore been permitted us.

For example in taking as boarders, girls whose homes are in Manisa we have done that which we believed would best promote the interest of the work. — For the boarding-school and not the day-school must furnish our teachers, and other Christian workers, and the girls to be trained for this work need to be selected with care, — but the best girls of whom we know are in Manisa; here only are there Protestant Greek families, with a single exception at Akhisar. Except in a school recently opened at Ouchak, there is no mission school at any of our out-stations where Greek girls are taught. We have several times tried the experiment of taking into the boarding school, wholly untrained girls from other places, and what with the wildness of the girls, and the neglect of their parents or guardians, to co-operate with us in caring for and providing for their children, the result has been in most cases an unsatisfactory one; but when we have known the girls and their parents in advance, and been able to select for ourselves, we have not met with disappointment, but with great encouragement.

Some sixty five day-pupils girls and boys have been enrolled during the year, and many more have applied for admission to the school asking for free tuition, but the number in actual attendance at any one time has been relatively small.

2d

During the first half of the year, - pupils were required to pay at the beginning of each week, but it was found that this plan did not work well. Often the money was not sent on Monday morning, and when pupils were required to go for it they were frequently sent back with excuses and promises or detained at home during the week and every sort of device was resorted to by some parents to avoid paying their dues. Therefore at the beginning of the second term it was thought best to exact payment for the whole term in advance, this considerably lessened the number of pupils at that time and still more for the third and last term of the year - but there was a decided gain in regularity of attendance on the part of those who remained.

In some cases it would have been well to make exceptions but for the danger of misunderstanding on the part of others, during this first year of change from a free school. One father paid promptly for his four children until by a prolonged illness he was left quite destitute of ready money, but was not without other means. under these circumstances he thought that a convenient delay ought to be accorded to him, and when pre-payment was insisted upon and made possible by the offer of a loan from the Greek teacher, he refused to incur the debt, and withdrawing his children sent them to the free school of the Greeks.

The experiment was tried of receiving a few poor children without cost to their parents, some friend paying their tuition, but except in some two or three instances, it was found to be not for the best interest of the school to continue this course, nor did it result in much benefit to the children themselves, for in this community those who are most destitute are commonly those who are least willing to hold themselves or their children to any steady engagement - whether of work or of study. So that with some three exceptions the charity pupils were the most irregular of all and as they failed to comply with the terms on which they were received before the close of the year they ceased to be numbered among the pupils.

A persistent and long continued course of visiting in their homes - may in time produce a change in this class of children by influencing their mothers first of all. By a member of our station, Miss Mallaes, about half of each day has been devoted to this kind of work, and a great many families have been visited during the year. The old and the suffering have been especially looked after. The Bible has been explained to them in their own simple tongue and they have listened willingly, sometimes eagerly. The sick in the hospital have also been visited. The fruits of last year's work in this direction are shown in the growth of confidence on the part of the people. It is easier than heretofore to get at

their real condition; there is less feigning on their part when they find that however bad they are known to be they are still really loved and cared for. Many families now welcome the visitor who at first shunned her; and she is frequently met on her entrance by a request to hear something from the Bible.

One afternoon of each week, has been given to visiting among some fifteen families living in a certain lane, the women of which were formerly so bitter in their feeling as to go out and revile the Protestant women on their way home from church. These women have been so far conquered by Christian kindness as to look forward with real pleasure to the coming of their weekly visitor, and they listen to her instructions with evident interest. The visiting of the week has been followed by the giving up of the entire Sunday to as many women and children as could be gotten together at any hour of the day for instruction in the Bible.

Work of this kind is greatly needed in other places. At Sidin, during a visit of a few days, many families were visited. The little church at that place is composed exclusively of men, some of whom have been bitterly opposed by their wives, but it is believed that these women are opposers more from ignorance than from real hostility to the truth. Certainly those who visited them found every reason for encouragement to begin and carry on a work among them.

There were more invitations to Non-Protestant houses than there was opportunity for accepting - Many women seemed filled with a vague longing for something better, than any thing they had yet known - Here, too, among their other wants they ask for a school.

P. L. Cull.

Report of Manisa Station.

Every year brings its peculiar trials and discouragements, and the work of our station has this year presented new phases and new difficulties.

The station was reinforced by the arrival of Mr. and Mrs. Crawford in October and by the arrival of Miss. Laurence in January. They are all studying the Greek language with special reference to meeting the growing demand for work in this language.

Ak Shehir — A year ago we reported the death of our helper at the new but very interesting outstation of Ak Shehir. We made an effort to place a man there, but failed, and so that most hopeful work has for a time been abandoned. Letters inform us of the hope and eagerness with which they await the coming of another man - as yet we are utterly without any prospect of finding them one. We have been obliged to give up the schools also, which had had so propitious an opening.

A. K. Hissar — Affion Kara Hissar also - so greatly afflicted by the death of its beloved preacher, a year ago, remained for some months in the care of its school teachers. The experience tho' so hard for them was valuable - in developing together with a greater devotion to the cause, a more intelligent

spirit of self reliance. In the Fall we were able to send to them Pastor Aristarchus (for some three or four years, the preacher at Manisa). He is much interested in his new field and reports a progressive and hopeful work. It is uncertain whether he will be able to remain or not - and in case he goes, we shall be heavily burdened with the question - what to do for this very important and very hopeful center. The schools continue to fight their way against much opposition & maintain their standing with the people of being, in almost every respect except equipment, superior to the national schools. Efdik Hanum, a graduate, of the Home, in the midst of trials that would have crushed some, has borne up bravely, and we are glad to testify to her increasing usefulness as a laborer. We need a good male teacher - but teachers seem to be as scarce as preachers, and it would be impossible to secure any teacher who would do credit to the post, for the salary which has been given there.

The departure of our helper to Athens, left the new and very interesting work at Ocdemish helpless for a time. But our newly awakened friends there, so far from growing cold and losing their interest in the new things they had chosen, have remained

Ocdemish

steadfast, and finally after several months of patient waiting we have been able to station a helper there. A recent visit to this city gave us much reason to feel encouragement for the work.

The city is a growing one and is likely to be soon the terminus of a new branch railway. We have been much embarrassed by the difficulty of securing a house, and we have an increasing conviction of the need of houses or chapels of our own, in places where we propose to have any permanent work.

Baiundir.

At Baiundir also we have been able to station a preacher with his family. Our brethren there are steadfast, and we think growing spiritually. Though their number is still small, yet their character and influence are such that we look forward confidently to an abundant harvest in the near future. Here also there is great need of Mission premises in order to avoid the increasing difficulty and expense of securing a suitable house every year. The brethren are deeply in earnest in this respect, but though they have given this year 20 liras in addition to 20 of last year are unable as yet to collect half of the funds needed to buy a place which would meet the wants of our work.

At Aidin we have had no helper. Indeed it seems doubtful whether we had better try to fill the post, as long as Sabbath continues to be market day. We are making an effort to have this changed A petition has been drawn up and signed by the representatives of the four nationalities - Greek, Armenian, Protestant and Catholic. The consuls and ecclesiastical authorities in Smyrna have also been interested in the movement, and through them their several heads in the Capitol. The petition has been presented to the Porte through our ambassador, Mr. Maynard, and we are in hopes of a speedy and favorable response. Should this change be accomplished evangelical work in Aidin would be freed from its greatest embarrassment. Aidin

At Manisa, we have had a hard and peculiarly trying year. The alienation between the Preacher and people increased to such an extent, that at last we all, together with the preacher himself, felt that a separation was desirable. Although this left the Manisa congregation without a preacher, it gave one to our friends at Afion Kara Hissar, at a very critical point of their history. We have ourselves supplied the Manisa pulpit during the winter, which work though delightful in itself, has prevented our giving that Manisa

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attention to the field in touring of which there was so imperative need.

With the approach of subscription time for the new year, murmers began to be heard, and finally when the paper was passed around for signatures, it was returned almost blank. Some were poor, & some in debt, some would give but did not wish to sign their names, but the most refused to give unless there should be preaching in the Greek language. A sermon on the Christian theory of giving, and an announcement that the chapel would for the present be closed, on the ground that the missionary's time and strength could more hopefully be given to other parts of the field, restored the sensible portion of our brethren in some measure to their senses, and when a tolerably good subscription list was presented, and other evidences of a better spirit appeared, the services were renewed. The discipline, we think has done them good. It has done much toward determining upon whom we could rely, and bringing fault finders and dissension sowers to their proper standing in the community. It seemed almost as tho' the Providential purpose must be, that we should begin once more at the foundations. But the question of providing for Manisa is an exceedingly difficult one. We consider these points as tolerably well established.

1. An Armenian preaching in Turkish, will not be able to accomplish much among the Greeks.

2. An Armenian preaching at the present chapel, cannot accomplish much even among Armenians, as the two Armenian quarters are quite distant from this chapel.

3. Both the Armenian and the Greek languages have developed and are developing to such an extent, that it is utterly useless to hope that the needs of both these nationalities can be met through the medium of the Turkish as the common language.

We must have preaching in the Armenian for Armenians and preaching in Greek for the Greeks.

No Greek preacher is ready as yet. No Armenian preacher can be found, and if one could be, it has now become a very grave question whether it would be wise to station him at Manisa. For as was stated before, he could do almost nothing for Greeks, and for <u>Armenian</u> work there are other places in our field more hopeful than Manisa.

In the presence of such difficulties as these, it is almost impossible to decide what is best for Manisa.

It is our conviction that a work pushed vigorously in the Greek language, would at present be much more effective than the Turkish. It is in view of this convic-

tion that Mr. Crawford has begun the study of Greek, and that we feel more than ever the importance of making ample provision for the education of Greeks in a place where Greek is their spoken language. It seems futile to expect that the interior of Asia Minor will be able to supply Smyrna and vicinity with Greek preachers.

Schools. + The Manisa school has continued on the basis reported a year ago, in two departments.

The Armenian department has had seven boarders, five of them supported by the Board & two by private funds. With much to contend with in the circumstances under which the girls have entered the school, steady and encouraging spiritual progress is reported. There have been in all seventeen day pupils, only a very few of whom have been steady in attendance. Notwithstanding the smallness of this number, it is larger than ever before, and so a ground of encouragement.

The Greek department of the school has had ten boarders, of whom six have been supported from the funds of the Board and the remainder in part from private funds and in part from their own resources.

There has also been an attendance of thirty day pupils, paying tuition in advance by the term. There has been steady, hard work in this school, and decided

progress on the part of the girls, — though according to Miss. Bull's report not that degree of spiritual development, which it has been the earnest desire of the teachers to see. Miss. Maltass has continued to render important aid in this school - but by far her most interesting and important work has been, visiting among Greek women, and especially among poor families. Her large Sabbath school class absorbing most of her time on the Sabbath day is deserving of special mention.

We have much to cheer us in the decided advance in evangelical work, which has been made during the past year in Smyrna. We saw much to encourage us a year ago, we see much more now. Our preacher there, ordained a few months ago as an evangelist, under circumstances of peculiar interest, has been untiring in his efforts to enlarge the field of his influence. up to within a very short time very little had been accomplished among the permanent residents of Smyrna. While we desire to be very cautious not to exaggerate, to ourselves even, the present prospect, yet it is with considerable assurance that we announce a change in this particular now. An entrance has been effected not only into the homes, but we believe the hearts of

Smyrna

many prominent Armenians of the city. While they do not yet assume the Protestant name – they attend many of our services, send their children to our schools, and in general manifest much sympathy with all our enterprises for the lifting up of their people. The Armenian national schools have sunk into a most lamentable condition, being under the instruction almost entirely of infidel teachers, and in general being under the worst of infidel influences.

"Our own schools are as yet by no means what we should like to have made them, and what they ought by all means to be in such a city as Smyrna, and yet the attendance, forty at the girls school – twenty five at the boys school, has been such as to make us feel strongly the need of a larger & better equipment.

Old strifes we rejoice to believe have come to an end in Smyrna; the congregation is united & larger than it has ever been averaging about 60-70; the spirit manifested is good, and the general desire hearty – that there may be no causes from within operating against the prosperity of the work, as in former days. The estimate approved by the mission last year for a chapel, has been granted by the Prudential Committee, and we hope to take immediate steps for its erection.

Our own work in Smyrna at present is principally among Armenians through both the Turkish & Armenian languages. The preacher earnestly desires to give his whole strength to Armenian, believing it would give greater unity and greater effectiveness to his work, especially among the native Armenians of Smyrna. But meanwhile there are many people in Smyrna, both Greeks and Armenians, who having come from the interior, are acquainted with no language but Turkish. We cannot neglect them and as long as there can be preaching in only one language perhaps it should be Turkish. The Pastor's earnest plea is that there may be a missionary for the Turkish work, and that he be permitted to devote himself to the Armenian. There are other reasons for a missionary's residing in Smyrna, which we need not mention, until the question is before the mission for its consideration.

A report of Smyrna work would be quite incomplete without a reference to the Coffee Room or "Rest", so ably and wisely directed by Miss. Grimston, an English lady, and an independent worker. By her generous and charitable spirit, as well as by her special sympathy and desire of co-operation with all who love Christ, she gains the sympathy and co-operation of all Christian laborers in Smyrna.

Her enterprise has been exceedingly valuable as a bond of union between the various societies and denominations represented in Smyrna. In her practical work while all the nationalities are aimed at, yet the Greeks have been more largely reached than any other. Rev. Mr. Constantine having made temporary arrangements for his work in Athens has spent the winter in Smyrna, laboring in connection with this "Rest". His Sabbath audiences have averaged about two hundred and fifty, being as many as could crowd into the room, where the services have been held. He gave a course of lectures also, in the Dutch chapel, on Christian evidences which were attended by a large number of the intelligent Greeks of the city. Mr. Constantine is now on his way to America. On his return, he purposes to remove with his family to Smyrna, and make that city and vicinity his field of work. Just what will be his relations to the Mission and the Board, or whether he will have any official relations with them has not yet been determined.

But we are glad to be able to assure the mission that he will labor in hearty sympathy and co-operation with us, and will rejoice greatly in any arrangements we may make for the education of the possible Greek candidates for the ministry. The importance of this

problem will not seem less, when it is remembere
that numbers of young men have come and more sti
will come under the influence of Mr. Constantine
preaching. We may hope that there will be ma
young men brought to Christ, and attracted to th
work of the evangelization of their own people. Ar
wrong in the conviction that should there be any su
awakening among the Greeks of Smyrna - the prese
arrangements of our mission will not seem adequate
for their education? Time is precious - perhaps to
much of it has already been lost. We have unt
quite recently sympathized with the desire to see th
experiment throughly tried at Marsovan. We acknow
edge a change of view in this respect and confess
anxiety, lest the mission should fall into error. W
cannot overcome our strong conviction that experim
is not necessary to prove that the Greeks of Smyrn
cannot be advantageously educated at Marsovan
Christian work among Greeks in the region of Sm
Let us not lose more time in making experimen
to ascertain something which is apparent. If
need be let Anatolian Greeks be educated
Marsovan, and let them preach the Gospel in Turk
or Anatolian Greek. But what shall be done
the vast Greek population of Constantinople, Sm

and vicinity to say nothing of the islands along the coast.

It should be said in passing that Miss. Grimston desires that there should be services in Turkish as well as Greek; and a recent experience of our own in being permitted to preach there in Turkish to a congregation of over two hundred consisting of Armenians, Greeks, Turks, & Jews — would seem to justify her in her wish.

"The hopeful sign in Smyrna now is the concord and sympathy between the various Christians and Christian bodies of the city. There is no clashing and there seems to be no jealousy. The one earnest prayer among all is — "Thy kingdom come". The prosperity of our own work, and the great success of Miss. Grimston's and Mr. Constantine's in connection with the "Rest and Coffee Room", have done much to remove old prejudices, & now the Protestant name is in very different standing from what it was even two years ago. The Lord was not blind to the tribulation of the church in Smyrna. Perhaps the days of that tribulation are not yet over — But we are seeing enough to reassure us and recall the promise "be thou faithful unto death, and I will give thee a crown of life".

As already intimated we have been able to do almost no touring this year. But from all we can gather we feel confident that has been a for-

ward movement among our Protestants, if not in number, at least, in substantial worth, and in the spirit of self reliance. And throughout our field we notice the evidences that the leaven of the Gospel is at work. Increasing intellectual life, greater disposition to examine the Bible, and to insist upon it as the final appeal; Zeal in regard to education - considerable effort towards securing preaching in the national churches; more general use of Protestant Books, and more respect for the Protestant name; bands of young men - who while declining to be called Protestants meet together for the study of the Bible and for consultation regarding the progress of their nation; these and other symptoms of progress exist to encourage faith & stimulate zeal.

With all the usual discouragements attending such a work, there is much to encourage. We are anxious to press forward according to our opportunities. May we be faithful and then willing to leave all results with the Master.

In behalf of the Station
M. Bowen

Received July 6. 1880

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1880.

Annual Report of Marsovan Station
May, 1872.

With thanks to God we record general health in all the Missionary families, the only interruption of missionary labors being the sickness of Mr. Smith in the Autumn who after three months prostration was completely restored. Mr. Herrick has been absent most of the year assisting at Constantinople in an improved version of the New Testament in Turkish and completing his Church History ~~at~~ in the same language which he has pushed with great vigor in order to return after this Annual meeting. Mr. Smith not without his full share in other Station duties has devoted his best energies to the Theological School studiously improving the winter vacation in preparing lessons for the summer. The third member of the Station, residing in connection with the Girls Boarding School, has shared the usual miscellaneous cares of an interior station and has the additional pleasure of giving a few lessons in the higher schools and lately of dividing with our overburdened teacher (Mr. Tarossian) the

instruction of ~~of~~ a preparatory class of six young men. Miss Fritcher has sustained the immediate care and a large part of the work of instruction of the Girls Boarding School. The other ladies of the Station have been as constant in missionary labors, it is believed, as duties to their respective families and to one another allow.

So little change has been made in the methods and means of carrying on the evangelistic work since last year, that to detail them here would be a useless and in one view expensive repetition.

The results, too, in all departments of the work — whether we regard the stated ministrations of the pulpit, the discipline and instruction of the Schools, the tours of Missionaries and native helpers or the wide dissemination (by sale) of copies of the Holy Scriptures and other religious books, — though everywhere cheering are nowhere so striking as to utter themselves in a loud report.

Latest statistical tables show an addition to the Church in Marsovan of twenty one members by profession during the year 1871, being an increase of about 20 per cent. of the whole

number; Also for the entire field including twelve out stations, an average attendance on public worship on the Sabbath of Seven hundred and twenty souls; in Sunday Schools five hundred and forty two members and in the Common and high Schools four hundred and eighteen pupils: Also an aggregate of contributions for all benevolent purposes of 14,500 piastres. Over Seven thousand piastres in gold, after deducting allowable expenses for freight and commissions to Salesmen, were remitted to the Book Department — receipts for sales of books. All these figures indicate progress. Want of Capable native preachers and Evangelists has become a stereotyped lamentation in our annual reports. Samsoon, Cherasham bah, Bafra and other large towns, where the door of the gospel is wide open, are either totally unoccupied or enjoy only the ministrations of some inexperienced student during the winter vacation. In Bafra (upon the Halys) a portion of the Armenian community applied to us for a well educated teacher for their large school pledging 2000 piastres (half the requisite sum) for his support and a house free of

rent. Such an opportunity in that town we had long sought and prayed for, but when the call came we were obliged to decline it.

Despairing of finding a suitable preacher for our Greek Community in Unich (on the Black Sea) we have at length employed one of their own number, an unedicated silversmith, as teacher of their school.

The practical lesson of all this destitution as we read it, is, Aim to promote in the family circle more earnest piety, in the schools first of all a knowledge of the Holy Scriptures, in all who offer themselves for the ministry whether they be learned or unlearned, above all things unqualified, unreserved consecration of the heart to Christ, and in all our churches that spirit of grace and of supplication which will ensure such revivals as have filled the pulpits of our native land for the last two generations with a devoted ministry and sent the humble followers of Jesus into every dark corner hunting for souls.

Foot note. We have encountered this year some hindrances. First, from the government

and Secondly, paradoxical as the statement may sound outside the missionary circle - from one of our helpers.

The former case relates to the building of a dwelling house by Mr. Herrick. Material was gathered the foundation laid and the erection of the frame begun when the local magistrate interfered. And the injunction has not yet, after a year been removed. Great inconvenience, loss of time, expenditure of money and exhaustion of spirit has been the result.

The other hindrance was referred to, was a persistent and well nigh successful attempt by a preacher there in our employ to supplant another preacher in the city of Amasia. Impelled to this delicate task by what we must regard a misguided zeal he deliberately turned his back upon six vacant posts of labor preferred him, suffered his pecuniary relations with us to be dissolved, and placed himself at the head of a disaffected and not very promising party in that city. His Ministerial brethren used every endeavor to dissuade him from this course, but in vain. He has been taken under the care of

the Church of which he is a member. But grievous & painful as this brother's error is we anticipate from it permanent harm to no one save than to himself.

In this connection perhaps it may as well be mentioned that the Pastor Elect of the Church in Marsovan, to our, and their great regret, resigned his place last March and removed to Constantinople where he is pursuing a course of study in Robert College. His departure was as if one should take the Keystone from an arch. The Church which had been united in him appeared for a moment divided over against itself and ready to fall. They could not agree in the choice of a substitute. At length upon the advice of the retiring preacher himself they concurred in filling the gap temporarily with preaching by students of the Senior Class in the Seminary, supplemented by the Missionaries.

The reasons of this unexpected step on the part of the Pastor Elect are wholly personal and imply no shadow of defect in his moral character or disaffection between him and the Church. In his letter of resignation he pledged himself to return after

four years afterwards the Church desire it and held out the hope of returning sooner, while he generously leaves them free to call another should they prefer.*

We are happy to report that the School of the Protestant Community in Marsovan under the efficient direction of Baron Torosian a graduate of the Theological School, assisted by Prapion, a graduate of the Girls Boarding School, has attained to great excellence, and only lacks presuming ability to place itself on the basis of a regular graded School. With 179 pupils on the list, the school comprises classes in some of the higher branches as Algebra Moral Philosophy, Dorses Catechism which are undergoing a most thorough drill. The opportunities thus afforded to children and youth, while remaining at their own homes, and of course without expense to the Board for their support, we regard as full of promise to the Churches, while by this vantage ground we are able to raise at once the standard for admission to the Theological School.

Notwithstanding occasional overrapping of the old

* To acquire the English language was one chief reason of keeping.

granite substratum of Covetousness in some of our Christian brethren, they do often surprise us, the rather, by exhibitions of great liberality; and that, too, while staggering almost unaided under the burden of their own institutions. Their ear is always open to the cry of distress. If a neighboring or a distant community has got into trouble in building a chapel, or a sister somewhere is suffering persecution, or a town is swept with famine, earthquakes or pestilence, or fire no sooner is the want made known than the hand goes into the bag and a collection is made. An instance may be given in illustration. In mid winter it was mentioned at an evening prayer meeting that a poor Greek brother in Vezir-Keopreu, left by the death of his wife with the care of several helpless children, was tempted by liberal offers of succor to return to the self-styled "Orthodox" Church. Earnest prayer was made in his behalf. Then a venerable brother rising in his tattered garments said "Brethren, I don't feel satisfied with praying only; we must give"; and accompanying the word with the deed, he drew from

his scanty purse a silver piece and tossed it upon the middle of the floor. Others cheerfully added their mites. The next day another brother collected small donations of provisions from several houses, and by the first mule train the half horse load with the money and a sympathizing letter to the needy Greek brother, started over the mountain.

Not unlike this was the gift of a few pious women and maidens to Chicago. On hearing at one of our Sunday School Conventions some account of the great conflagration, these sisters could not rest till they had made up a purse of some eight dollars gold, for "those afflicted brethren and sisters who have sent us the gospel." So prompt and spontaneous an expression of sympathy from persons who, with scarce an exception, never dreamed of possessing a stove, chair, or bedstead or any thing better than oiled paper in their windows to let in the light and keep out the cold, seems worthy of record.

As to the influence of the gospel in reforming Mohammedans we have nothing encouraging to mention, except the bare facts that

an intelligent Turk keeper of a bath is a subscriber to the Avedaper: that our present Governor has bought a Bible and the commentary on the gospels, and that two Mohammedans attend, the one occasionally and the other quite regularly, upon public worship on the Sabbath whenever the preaching is in Turkish and sometimes when it is not.

Three Bible Readers supported by the Woman's Board in New Haven Conn., (acting through the Central Board at Boston) are doing a good work in Amasia, Arbat and Kapoo-Kaya. Besides instructing women at their homes, each has the charge of a school numbering from twenty to forty pupils. The womens prayer meetings conducted by one of them in Amasia is well attended and promises good in that great & wicked city. Cost of support $60 in Amasia $30 in the villages. —

A more particular account of the Out Stations is deemed unnecessary since the same methods of labor and variety of success pertain to them as are known to belong to other like fields in the Mission, with perhaps this singular exception that in Kapoo Kaya

all necessary steps having been taken for organizing a church and ordaining a pastor the Central Union of native churches on application declined calling a Council, and the only reason given was that if the church was ready to be organized this year it would be next and if it should be found not ready the Union would have its long journey in vain. Of course the applicants were disappointed and discouraged but we are trying to rally them in hopes that the Union will see fit to convene or nominate a Council for this purpose after their meeting in Zocat next September.

By a tour of Rev. Avedis (teacher in Theological School) last December an open door of the gospel was discovered in the towns of Sinope Boyavat and Castamoni in the Northwestern part of the Marsovan field - beyond which is a still unexplored region of vast extent before we reach the utmost stretch of Nicomedia Station. In those vast regions how many thousands of souls are going down to death without knowing that Jesus Christ came into the world to save sinners! -

In behalf of Manwaken Station

J. Leonard

one of the Delegates

Rec'd Aug. 5, 1871

Report of Marsovan Station. May, 1873.

We have had the pleasure, during the year, of welcoming to our missionary circle, & to a share in the work in which we are engaged, one new laborer, Miss Washburn; & we have been called to surrender a little one, the youngest daughter of Mr & Mrs Smith, into His arms who gathers the lambs into His own greenest pastures.

Miss Fritcher's health failed so much in the Autumn & winter that she was obliged to go, for some months, to Constantinople, for entire rest, & for suitable medical advices. The health of the missionaries & generally of their families has been good.

For the first time in the history of the station, we are able to report

Our Churches – plural –

At the beginning of the year now under review, the church at Marsovan was in a very sad state, occasioned by a most injudicious & blameworthy act of their young preacher, which was not generally known till he had left here for study in Robert College. While this brother was, as we all believe, never guilty in ways charged against him by evil-minded persons, in whose hands his folly had placed his reputation, it was not unnatural that good men should stumble at what was, after deducting all the calumny, undeniably true.

But the sad thing, in the whole affair, was that the unchristian zeal of certain men in the church, whose ignorance &

conceit were only matched by their obstinacy & vindictiveness infected others, & the church discipline adopted was, in spirit & part in form also, in the face of the most earnest & affectionate & united remonstrance of ~~the~~ the missionaries. The church seemed, from the first of August till December like a ship which has lost her masts & rudder & is in danger of drifting to pieces in the hands of foolish & ignorant men. The senior deacon was seriously offended by certain acts of a few young men in the church & congregation & during all this time, persisted in withdrawing from all church meetings & official acts. In October no communion was observed. The young men above mentioned made a raid on seats owned & occupied by certain of the congregation, that of the senior deacon included & forcibly removed them all, & the church committee dared not interfere. Folly ran riot. The preacher was discouraged, & wished he had not come here although in Summer, he was so desirous of coming that he accepted a salary, though a married man, less than that of his predecessor who was unmarried. After the discourteous treatment we had received from a majority of the church in the Summer, we could but wait & pray. The reaction we hoped & prayed for came sooner perhaps than we dared expect. On the return of the junior Deacon from a long absence in the autumn, he began, in the most earnest manner, to aid the preacher in bringing about, with Gods blessing, a better state of things.

Before the week of prayer in January, the principal members

of the church had visited us, &, with but a single exception or two, asked pardon for their conduct towards us; the difficulty by which the senior deacon had been offended had been healed; a fast of two days had been observed & a spirit of christian penitence & desire for God's forgiveness & blessing prevailed generally. It was not, however, till after the Communion of January that the needed discipline of one member of the church, whose offences had been most marked, was undertaken & with this the power & influence upon the counsels & action of the church which had been exercised by unworthy men, was effectually checked.

The tone of & spirit of the church, in this second case of discipline was widely different from that shown last summer.

The result come to was the mildest form of church discipline, viz censure, but the effect seems to have been great and salutary. The discipline the church itself has gone through meantime has given tone & vigor to it as a church & braced up the christian character of its members in a degree which is encouraging with reference to its power of safe & healthful self government. Our own relations to the church are now thoroughly cordial: indeed it is difficult to see how they could well be improved. The young brother whose offence was the occasion of the sad state from which, with God's blessing, the church has now emerged, has been restored to church priviliges, & there is reason to believe has been benefitted by a discipline which he has naturally felt very keenly. These have

been seven additions ~~during~~ to the church during the year.

On the 29th of last September, a church was formed which we hope may prove as great a blessing spiritually to a large & scattered population of Armenians as it is in location high up in the mountains from which one looks down upon the Black sea above Samsoun.

Kapookaya has been the centre of a promising work in the mountains for some years, & as the brethren in that region were too far from Marsovan to be members of this church we have strongly seconded their desire & petition to the Union, to be organised into a church. The meeting of the Union last year failing, we ourselves took the initiative, & after obtaining the approval of a majority of the churches of the Union, we proceeded, in connection with the Marsovan church to organise a church at Thapoo Thaya, & ordain their preacher, a graduate of our seminary in the partial course, as the pastor of the church. The whole visit of the missionaries - the majority of the station - to Thapoo Thaya, at the time of the formation of the church, though a brief visit was one of great joy & encouragement. The church was organised with 18 members & now has 31.

Out Stations & Touring.

Beginning a brief survey of our outlying field from the point of light we have just mentioned, i.e. Thapoo Thaya, we have to report some progress, tho' not rapid, at Thursohumbe

deesi & Yeni heuy in the mountains. At the former place two of our students spent the winter vacation, & at the latter we have a native helper & his wife residing, with regular congregation & school.

At Hereek, on the plain, where our field joins the Sivas field, we have a licensed preacher, but the work is still backward. The four outstations mentioned have been visited but once during the year by missionaries.

At Amasia, the sad split in the little community, with a rival service & work under the leadership we are sorry to say of one of our own graduates, who is now suspended from the Marsovan church for contumacy, still continues; but we have reason to hope all or nearly all who are really worthy men will, ere long, return to the chapel & the faction cease. Perhaps the most interesting & really hopeful portion of the work at Amasia is in connection with the labor of our Bible woman there. On a visit of some days one of our missionary ladies found large & attentive audiences of women whenever meetings were held & at least one christian death testifies to a sheaf already gathered of the larger harvest we may hope will result from those labors.

Two of our number visited Gilleh in December during the great fair held there, making another effort to enter the wedge of the Gospel into that as yet uncultivated field & several meetings were held.

At Yenije, the little community, with very little help from us, have, during the year, erected a neat little chapel, & the zeal of the

Protestants has provoked the Armenians so that now, in a village of some 20 houses, they have a Protestant chapel large enough to hold the whole population, & an Armenian church of size sufficient for a village twice or thrice as large. This is our nearest out-station & has been often visited.

At Avhat Hadjikeuy, thrice visited, there has been an increase in congregation & community of some 25 per cent. Our helper there is - well we hope better than none, or we should not keep him there, but not a suitable supply.

Khorum, twice visited, is a hard & backward field but one we can not give up; visible progress, however, we can hardly report. The field & the location of Khorum is important & in the khans there is real encouragement for work

At Hadji keuy, repeatedly visited, there is progress, especially in the fact that the brethren, tho giving liberally heretofore, have this year come up squarely upon the basis of paying tithes.

At Visir Kheprii, which has also been repeatedly visited, there has, during this past winter, been a very interesting state of things. The congregation has greatly increased, & the preacher, a graduate of our last Seminary class, has been constantly occupied, all the winter & spring, all his evenings, in visiting from house to house with the most encouraging success. The work seems to be making substantial progress in the Armenian Community. About half of the Armenians of the town now attend Protestant worship. How many

of them will hold out we cannot tell.

It is a new & rare pleasure to us to be able to report anything really hopeful from Samsoun.

B. Avedis spent two months there in the winter & had the happiness to see an apparently sincere interest in religion & its promotion on the part of a watchmaker, who, thó a Protestant, has been no accession of strength or blessing for many years, & with this a new interest in the little Protestant community. They petition as urgently & repeatedly, for a permanent preacher, but whom can we send:- & also for a competent teacher to begin a first class school, & they promise to be responsible for his support entirely as well as for that of the preacher in part: but where is the man?

At Chaeshambah, the student who spent the winter, reported increased congregations & deepened interest.

Bafra was occupied for the winter, but it seems hard to reach the natives of Bafra, their souls seem steeped in wine & tobacco.

Unieh is the only outstation which has not been visited at all, during the year, (except by proxy) It is little we are doing for that large & accessible Greek population in aiding their school, taught by one of themselves. We can find no suitable preacher for them.

Common Schools.

The schools of the Community of Marsovan are in a most flourishing condition & will probably compare favorably

with any in Turkey. The teacher of the boy's school, especially, is so enthusiastic & so successful that we are almost ready to think, that for him at least, "teaching is a vocation not to be put below preaching," a remark he made ~~when~~ when examined for licensure by the Union at the time of his graduation, & on which the license was denied him. Since last November he has had a competent assistant for his 140 boys.

Either for the entire year or for part of the year, we aid schools in all our out stations, that at Hadji Keuy deserves especial mention. One of our preparatory students has taught there five months succeeded by a graduate of our Boarding school for Girls & the school of 40 pupils is contributing much to the advancement of the work there. Our out-stations, for progress in evangelization in education, have the one crying need of all our missionary fields, & that is for more & better laborers.

They are widely scattered, & however often visited by us, their real progress is conditioned, under God, on having faithful, permanent, christian laborers. God's best gifts the gifts of His spirit, are seldom bestowed regardless of the preparedness of the human soil & the faithful labor of the spiritual husbandman. "Pray ye therefore the Lord of the harvest to send forth laborers into his harvest."

There are two widely different, tho' perhaps related matters which deserve mention in connection with our report, if indeed they might not properly be considered a part

of it. The first is the case of two Osmanli christians in Marsovan, who have been mentioned more than once in reports of this station. These men are pretty well known in the city as having become Protestants. One of them now teaches in the Armenian school. He has written two hymns, one of which certainly has some merit. Those of our brethren best informed, as well as ourselves, see considerable if not yet decisive reason to hope these men are both ~~sincere~~ christians in sincere conviction & in the faith of the heart. They are not openly molested, & doubtless their own families do not know precisely where they stand. It is somewhat surprising to us that they do not suffer positive persecution. They are intelligent men thô poor & unconnected with influential families. It is interesting to observe the work of conscience in them in their resisting temptation to a shrinking & half hearted confession of their faith. They come now to chapel regularly & boldly. One of them, not long since met some Turks as he was about to enter the chapel for the Tuesday evening prayer meeting & his first impulse was to pass the door till they had gone by, but he immediately checked the temptation to hypocrisy & invited them in with him, & they went.

These men have applied for baptism, but we have been disposed, from past experience, to hesitate to try them further & to be careful lest we do them & others injury by helping them to publicly commiting themselves before

they are fully ready. Perhaps our faith is too weak to bear the storm which such a course would occasion. Perhaps we may be the occasion of their stumbling by too little boldness. Where is the right blending, here, of a wise caution & a robust ~~spirit~~ faith? May God give us all light.

The second matter to which we must refer is our ~~property~~ prolonged & still unsettled difficulty with the Turkish Government in reference to building a residence for one of the missionary families on the ground owned by the Board. The difficulty arose out of the obstinate hostility of the Governor of two years ago back ed by the cupidity of his superior at Amasia & supported subsequently by the envy & enmity fostered by the Governor among Turks here. 2. False statements were made by the city council in reference to alledged local objections to the erection of the house. 1. When the Porte called at the demand of our Legation, for the reasons for the opposition & hindrance: & after all the efforts of our Legation, for almost two years, the Turkish Government show no disposition to do us justice. Whether the Government is bound to believe its provincial officers at all hazards & without investigation or whether there is the intention to make Americans as much trouble as possible so as to force our Government to accept the new convention or proprietorship of real estate &c it is impossible

to say. At all events it is manifest that we are in danger of suffering still more serious inconvenience hereafter, with such precedents before local officials. And it is a serious question, worthy, we believe, the attention of the mission, whether we will not memorialize our Minister in the hope of persuading him to maintain energetically the right of domicile of American citizens & to demand that when they suffer loss through the venality or falsehood of local Turkish authorities redress shall be given. If we cannot successfully carry this position then let us deliberately & as a Mission make up our minds to carry our matters through ourselves by the expense of considerable sums of money, not in bribes, but in wisely bestowed presents & liberal patronage of local enterprises of public utility: the latter course may prove both easier & better.

In behalf of Monrovia Station.
Geo. F. Herrick.

Marsovan Station.
1873.
For Boston.

Rec'd July 9. 1873.

Report of Marsovan Station.
June, 1874.

Marsovan is getting used to changes. Mr. Smith having gone to America on a visit, Mr. Tracy came to fill his place immediately after the last Annual Meeting of the Mission; and Mr. Herrick having been called to the work of Bible Revision, Dr. Schneider came from America, arriving in March, to take his place. Miss Fritcher, after a year's absence for health, returned on the last day of December, and the Girls' Boarding School under her care, assisted by Miss Washburn was opened under the new regime on the first of May. By God's blessing, the Missionary families have enjoyed general health, and have been notably delivered from many perils, both on land and on the seas. To Him we would offer our tribute of praise.

The year has been full of affliction. Successive calamities suggestive of the ten plagues of Egypt have befallen the entire wide Marsovan field, except a narrow border along the shore of the Black Sea, while we have shared also the distresses of a large adjacent territory on the South and West. First came <u>drought</u>. The springs of water were dried up; for

Marsovan Station.

several months there was no rain. Not only were fields and gardens parched, the inhabitants of Maraovan were put to great inconvenience and expense for water to drink and for culinary purposes. Feeble women could be seen - a sickly babe on one arm and a pitcher in the other, going great distances to obtain a little water. The difficulty was increased by the inertness of a ~~corrupt~~ government which allowed rapacious Turks to seize what little water could be found and turn it upon their own gardens, and in some cases mortal strife ensued. With the drought the crops were cut off, and before winter there began to be suffering among the poor for want of wholesome bread. Then followed ten winters packed into one. Cities and villages were blockaded by snow; Travellers perished with cold, and in some cases are credibly reported to have been devoured by wolves. Access to the mountains for fuel was impossible; Cattle went lowing on the plain for food. Sheep and cattle died by hundreds, and many people perished either from hunger or from disease induced by improper food and by the cold. Never before was the return of the Sun from the tropics so longed for, and never, apparently, so long delayed. At last the snow melted, and with its melting came a flood.

The river in Amasia rose from its narrow bed and rolled through the city, sweeping away mills, bridges, houses, and devastating the gardens and orchards on which the inhabitants largely rely for support. On the Marsovan plain, a small brook became a wide sea, and persons are known to have been drowned in the effort to cross it. During all this time the cost of provisions was rising beyond the reach of all except the rich. When the rivers had subsided and the roads became passable, there came the beggars from the region of Shingulee, Angora and Yozgat. They came in swarms, like the locusts. We felt they had come to a poor place for relief. Our hands were already weary and our private stores well nigh exhausted. But looking at their haggard faces and hearing their piteous cries, we all girded ourselves to the work again. The helpless multitudes nestled by night among the tombstones of the graveyards which surround the city, and came to our doors for their daily bread, and still they come.

"The drought, the cold, and the famine have all conspired to enhance the labors, cares, and anxieties of the missionaries, in many ways; and the draft upon our sympathies is increased by the destitution

of physicians, while so many people of all classes and conditions press upon our attention their multifarious diseases and torments, in hope of relief. To stand amid such desolations and render even limited and imperfect assistance to God's needy creatures, brings to our hearts the sweet consciousness - itself a sufficient reward - of not having lived wholly in vain.

"In the early part of May fears of another drought possessed the people and almost a famine ensued. All nationalities, according to their respective customs and religions, began to pray earnestly for rain. The Armenian Church resumed the offering of sacrifices. Over the reputed grave of two Christian martyrs near the city, a large tent or tabernacle was erected, and here, for many days, we had before our eyes the spectacle of an immense concourse of people, men, women, and children, standing around the door of the tabernacle or kneeling upon the barren earth and rapidly making the sign of the cross with the right hand, while priests and choir chanted their idolatrous litany. Two bullocks and three cows having been blessed by the priests were slaughtered, cooked in large kettles and distributed, with other food, to the poor. It was an occasion of

a large revival of Armenian bigotry and superstition; for upon the sacrifices came the usual May rains, wheat began to be offered in the market, the bakers sold bread, and hope sprang up in all hearts, out of black despair.

Famine, pestilence, and war do not usually consist with revivals of religion. Our people, so occupied with their bodily wants and the wants of others around, while they have not been unmindful of the lessons Providence would teach them, can hardly be said to have enjoyed refreshing seasons of divine grace. It is a matter of gratulation that our native converts, under these circumstances, have held up and held on so well, that they have held to their covenant and walked in love not only, but have taken hold together, to devise and execute liberal things for the gospel and for the poor. Their example was appealed to by benevolent Armenians in their own efforts to supply the needy. And the weekly assembling of a large room full of women and maidens, to make garments for the poor, has exerted a wide and beneficial influence upon the Armenian families generally. We are comforted in the assurance that whatever afflictions God, in his all-wise providence, may see fit to bring upon the nations, his own kingdom is not shaken

nor one of his subjects forgotten.

A visitor who should come to Marsovan on the Sabbath would find in the Protestant meeting house, at 10 o'clock, a congregation of half a thousand souls, half of them being children and youth from the schools and more than half of these belonging to non-protestant families. In the afternoon he would see the same congregation scattered through the audience room and the four rooms in the basement, constituting under some forty teachers, one large Sunday School, the scholars mostly seated on the floor, and gathered in groups around their respective teachers as iron filings gather around the head of a magnet, studying in the order of the International Series of Lessons, the Word of God. The next day he would find in these four basement rooms a boys' school and a girls' school, numbering in the aggregate about 300 pupils. And we should tell him that the tax of one or two piastres a month upon the school-age, for tuition, had been a means of grace. Also that the requisition upon all pupils to attend public worship on the Sabbath, answering to the call of the muster roll, had also been a means of grace. So far from repelling children of Armenian parents (as we feared it might), it has on the contrary been the

occasion of bringing many parents to the church.
"For economical reasons, our Preparatory Class of young men forms also a part of this school. Then if our visitor should accompany us to the extreme north end of the city, where the missionaries reside, he would find, in connection with one of the Missionary families, the Girls' Boarding School, which had 31 pupils until the winter vacation, and near the two recently built missionary houses, on an eminence, he would find, in a large and commodious building, a Theological School, embracing at the present moment 26 pupils. Concerning the prosperous condition of both these schools, you will learn from the reports submitted by the Trustees.

"To the church in Marsovan nine members were added by profession during the calendar year, and respecting a few persons who, from the higher classes of Armenians, have recently joined our congregation under circumstances of peculiar interest, we indulge the hope that they are not far from the kingdom of God. Reiterating the language of our Report of last year, we say with joy, that "our own relations with the church are thoroughly cordial; indeed, it is difficult to see how they could well be improved." The preacher, Rev Simeon Babaeinyan has

labored faithfully and preached with general acceptance, but the church have just now let him slip in order to call Br. Hovhannes of Robert College, their former preacher, to the pastorate. The call has been declined and the pulpit in Marsovan is at present supplied by the missionaries, while Br. Simon has removed with his family to Samsoun where a promising field of labor lies before him.

Outstations. Our outstations in general have been better manned than ever before. A student from the Seminary in Marash was engaged in November for a year's labor in Samsoun. During the winter an audience of from 20 to 50 souls on the Sabbath, a school of a dozen pupils and an evening school for young men were maintained. A new interest has been awakened and as soon as the people become convinced that we shall carry on our work with some stability, we may expect a large school and tolerably large though somewhat transient congregation. Among the Greeks there is a marked inclination to receive the truth, and the best and most trusty ~~congregation~~ Christian in the congregation is an intelligent, noble-minded Greek.

In Charshambah, after a visit by one of the

missionary families last August, the congregation took hold in earnest to secure a preacher and a place of worship. For the latter they succeeded in leasing at the cost of 1000 piastres paid entirely by themselves, a large and centrally located grog-shop, and having procured Rev. Hagapos from Hereh, they began with large congregations and a happy zeal. But for some reason the work for a few months past has not seemed to prosper.

Only one days' journey from Charchambah, on a high table-mountain among a people scattered and peeled is found the church of Keapor Kaya. At great risk of life and limb it was visited by one of the missionary families last summer on which occasion nine new members were added by profession to the church. The people generally exhibit much zeal in the gospel, give liberally out of the depths of their poverty for its support, and do not consider it a hard thing to tramp by foot-paths over the steps and along the precipices of that wild mountain a distance of 5, 6, or even 8 miles to attend worship on the Sabbath. The church now less than two years old, numbers forty members. The conduct of the pastor in some matters which have recently come to light has given us

much grief, the least of which is his engaging extensively in mercantile transactions without our knowledge and against our known wishes — transactions which after filling his mind with many anxieties plunged him at last into bankruptcy. Concerning other conduct of his which had caused a division in the church, a committee of three native brethren laboring in that region were sent to investigate and report. The pastor has made some confessions and the church by a large majority have expressed a willingness to forgive him. But it seems hardly expedient that his pastoral relation with the church should continue and we expect it will be dissolved.

The pastor of the church in Smyrna having resigned his post on account of sickness and applied to us for work, we gladly sent him to our long expectant Greek population in Vienna. He was received with joy and a letter of thanks signed by several of the congregation was sent us. At the same time they implore aid to build a chapel for which they are laying aside their weekly contributions. The brethren find no difficulty in understanding Turkish while they pray, if they choose, in corrupt Greek. The school of

Greek boys and girls numbers about 40 pupils, and they are making good proficiency in the required studies.

Hereh and Azabale, two other outstations are left without a teacher or a teaching priest, except as one of our theological students occupied the former place in winter vacation occasionally visiting the latter. The departure of the German preacher from Amasia leaves upon us the entire care of the gospel work in that large city. We are happy to record the disappearance of an old feud among our converts, and the steady attendance of a congregation of about 60 persons on public worship. A better house of worship is much needed and we have been repeatedly urged by the brethren to undertake the furnishing of one. But in this as in other places, as a general rule, we feel that until a church is organized and a congregation fully established, it is more expedient to use temporary dwellings for public worship. The boys' school is held in the basement of the German chapel, and the teacher is employed by a German merchant of Freiburgh through his agents in the city.

The large town of Zilleh used to figure somewhat in the reports from Tocat. But we have not

succeeded in maintaining or even discovering any notable interest in that place till last winter. One of our students was cordially welcomed into the domicil of a Greek merchant - gathered a small congregation and a school, and before the time for his return we received an earnest petition signed by five men, against his returning to his studies unless another helper be sent in his place. "Others would sign this paper," they say, "but for fear of persecution, but we are ready to lay down our lives for Jesus".

Two other outstations, namely, Arkat and Chorum though maintaining steady growth need no special mention. Pursuant to the urgent request for retrenchment from Boston, we have dismissed the helper from Chorum, who is now seeking other employment. His salary would amount to about a hundred dollars. His congregation and school are left without a teacher or guide. Hadji Keuy, the nearest outstation on the west, has suffered more than any other place from the famine and our poor brethren have been unable to pay their quota toward the support of the preacher. Nevertheless the congregation held fast to the Word and are increasing in number while the school has come into a prosperous and flourishing

condition. At a recent communion service held there we had the pleasure of addressing 140 souls.

In Yezir Keoprew, the gospel tree which was planted thirteen years ago having grown and spread out its branches amid vicissitudes of sunshine and storm, has at last borne fruit in the organization of a Church, making the third church in the Marsovan field. The courage and self-denial displayed by the church and society in a vigorous effort to raise amid deep poverty the required half of the pastor's salary, merit commendation. Though the organization and ordination exercises were undertaken in mid winter when native pastors from other churches could not be expected to be present and share in them, the occasion proved to be one of much interest to the town. May the Great Head of the Church water this vine of his planting and make its fruit in future years like the grapes of Eschol.

From the large town of Bafra on the Halys and near the Black Sea we have received repeated applications for a teacher who should be capable of expounding the Holy Scriptures and of sustaining a school superior to that of either the Greek or Armenian communities, and 1200 piastres were pledged by a few persons ~~by~~ towards his support. A student

from the Theological School has spent a part of the winter with them, and more recently by the arrival of Br. Simon to take charge of the work in Sameoun, a teacher has been released from that place to meet the demand in Bafra.

Sales of books throughout the whole field have been less than in former years, which diminution is due in part to the famine and the winter blockade. It ought to be stated that not only do our orders to Constantinople for Armeno Turkish Bibles receive no response because the old editions are exhausted, but also the new version of the New Testament in Armeno Turkish commonly known as Dr. Pratt's version, is not generally acceptable to the people. They bring back the book after having begun to use it, and beg to exchange it for the older editions. In whatever way it may be accounted for, the simple fact is that the mass of the people - all except a few students who have a Persian and an Arabic dictionary at hand - do not understand this new version and therefore do not like it, while Dr. Goodell's version with all its faults is to them both intelligible and sweet. Consequently a petition drawn up of their own motion and signed by fifty intelligent native brethren of Mar-

sovan, Amacia, and other places has been sent by the hand of our delegate to this meeting, in which they respectfully ask you to issue another large edition of Dr. Goodell's version of the Bible, either with or without slight emendations as you see fit.

In behalf of Marsovan Station, Respectfully submitted,

J. G. Leonard, Delegate.

Mareovan Station

June. 1874.

Marsovan Report

It would require a genius to write the Marsovan report for this year in such a way that it should not be thrilling; a greater genius to make it as thrilling as the facts demand. The noted authors who ransack the realms of imagination for something to interest the reading public might move the world more deeply with our facts than they do with their fictions.

Taking up subjects topically we begin with

Our Missionary Circle

Subject to many infirmities, suffering many sicknesses, severe as well as lighter, our circle remains unbroken as it was last spring. Dr. Schneider having arrived March 13th, 1874. (the day after Dr. West came on a professional visit and the day before Master Charles Tracy came from another world) immediately began to render important service in the Theological School as well as in other work, which help was a great blessing. Mrs. Schneider, also, immediately began to build the walls of Zion over against her own house, with great success. Mr. Leonard has borne a heavy burden of State business — too heavy for one man, and also, assisted in the Theological School. Mr. Tracy hath done what he could, which was somewhat less than half what he wished to do, usually getting on with Timothy's infirmities without

his tonic. Mrs. Seward's labors in caring for the sick and in general visitation have met with success and blessing; for these labors there is an unlimited sphere. Misses Fritchie and Washburne have carried on with the usual measure of success the Girls' Boarding School, one of the most important institutions in Turkey in its moral consequences. Mrs. Gray has engaged, as far as strength would allow in work among the women and children, and done it with profit and delight. We must not omit to mention that Mrs. Jonson who was with us last summer, being lent to us by the Kindness of Constantinople Station, made a place for herself in Marsovan, which, for aught we can see, she will have to come and fill. Nor must we forget to record gratefully the merciful agency of Mr. Bartlett, who, by a few weeks assistance, prevented a brother missionary from breaking down. If friends knew what a blessing such lifts are they would favor us with them oftener.

Sickness

The Station has suffered much from sickness — nearly all the members of our circle being afflicted with chronic or temporary weaknesses.

During 15 months Mr. Tracy's family were visited with seven different contagious diseases, his little daughter being stricken with all of them, and other members of the household with some of them. Each disease was distressing, dangerous or disgusting in its own way, or all together, yet, leaving no permanent damage. Among these were small-pox, scarlet fever and relapsing fever. The latter, being a distressing disease and little known, we add a brief description. It is near akin to typhus: this has been manifested by the fact that, according to all appearance, they beget each other. In many cases where the exposure was to relapsing fever the result was typhus, and vice versa: the two have gone hand in hand through the city. This disease runs a course of six or eight days, and pases off with profuse perspiration usually; then, in a day or two, resumes its course and runs on with aggravated symptoms, from two to five days longer, and, sometimes there is a third or even a fourth attack. But with us the intermission was scarcely perceptible, making a nearly continuous course of twelve days or more. In Mr. Tracy's house the patients with domestics were six in number, including all but himself, each being prostrated for a period of from

from one to six weeks. Those who were employed to care for the sick were generally added to the sick list, but, fortunately no other member of the station caught the disease, and none of the cases with us were fatal.

Leaving this subject we take a survey of

The Work in the Field

First, Marsovan. The church is still without a pastor though they have been very persistent in their calls to two men. The famine has had a depressing effect upon the church and community, crippling and discouraging benevolent effort, yet the members of the church have not diminished their contributions. As far as increase of numbers and influence are concerned, this is a very prosperous people. The number of additions to the church by profession during the year 1874 was 9, to the community 20. Beyond this the spread of indirect influence, producing persuasion and changing the character of public sentiment has been very great. The time of danger has arrived in this place — the danger of corruption of pure religion in consequence of its growing popularity. The reproach of Protestantism is done away except with the the

very ignorant. The number of fur robes is on the increase in the congregation; there are breakers ahead, as is the case with all prosperous congregational churches in this land: the church is in danger of being stranded on the shores of worldliness. The Lord grant that this may not be added to the already long and mournful list of churches become spiritually lifeless, whose epitaph is, "Died of respectability." Some may think this a warning of danger yet a great way off; but it is easy to see, already, that the non-christian element in the congregation is beginning to embarrass the christian element. A great increase of the community over the church would place the balance of power in the hands of worldly men. This is the danger of congregationalism in this country. There is prevalent here, and, probably, in other places, a radically wrong idea, which the missionaries should, by all means endeavor to eradicate: it is the idea that, in the affairs of the church, such as the calling and dismissing of pastors, the members of the congregation have an equal vote with the members of the church. With this notion, it is easy to see that the church loses its autonomy: the

control falls into the hands of a secular community wherever the community happens to be the stronger. This is a real danger in Turkey, and must be guarded against as such, though, perhaps, not to ~~a danger~~ serious as that of centralization resulting from Episcopacy. And the danger is greatest where the work is most prosperous in a material point of view, for there, popularity and hence worldliness makes greater advance.

The common schools are as prosperous as ever, now requiring the service of four teachers. The number of pupils is about 250, and the scholarship is always advancing, inasmuch as the pupils remain so long as to go beyond the primary branches. The head teacher being, one day guilty of a grave misdemeanor, we immediately withdrew the support which we had given him as teacher of our preparatory class. He repented, made public confession, and, after a month and a half suspension, was restored to his place.

With great difficulty we persuaded the brethren to double the charge for tuition, and require it alike of all, Protestants as well as others, in order to increase the income of the school. They thought it would immediately scatter the pupils

especially in such hard times as these. It was done, however, and while only half a dozen or so left, thirty or forty more came and the applicants are more than can be received. They reject all under six years of age. But this great increase is due to the fact that, together with the increase of the tax a provision was made to pay, wholly or in part the tuition fees of the very poor, who are many in these unfortunate times. We have cautioned the brethren not to build up their school too much of those who pay little or nothing, but to give the preference to paying scholars. They could, probably, have 500 pupils, by taking in all of the non-paying class who might apply. All the pupils are also Sunday scholars. This school is ready, at once, to assume the form of a regular, graded school: what is now lacking is room to accommodate it. The separation of the different departments is not possible while all are confined to a few small rooms.

The Macronan church and community are both in a good state spiritually, though, perhaps we cannot mention many others in a better. The attendance on stated services is large, now averaging about 700 at morning service, and

excellent attention is given to the preached word. They are never satisfied with preaching, any more than the sea is filled with the rivers. But, as one said, "They sit like tubs, to receive the droppings of the sanctuary." They are not generally active in Christian work as they ought to be. In a place where almost every Christian house is accessible, they do not go in and possess the land; they do not manifest half the zeal in active, systematic visitation and personal effort, which they ought. The powerful outpouring of God's Spirit is oh, how necessary!

The influence of the Theological students is generally excellent among the people here. And what surprises us not a little is the fact that some of the finest workers here among the Armenian population are the Greek students. Of late, especially, they have taken hold with a zeal and forgetfulness of national pride which makes us thank God and take courage in regard to the education of these two nationalities. One of the young Greeks lately confessed that his feelings had undergone almost a total change in this respect since he came here, and that he was very glad of his being here.

A few words in regard to the active work of the missionaries. In various ways they have been

engaged in direct labors among the people.
"Mrs. Schneider began, in a small way, a Sunday school in the new house, making special efforts to bring in those in the street next her own door. It was one of the worst streets in the city. For some time there was much mockery and opposition, but the homes of opposers were peacefully and faithfully visited till they became friends. They came to the Sunday school, and came to read on week days. ~~also the~~ evening school was opened for those who could not come in the day time, and in consequence, this efforts, almost the whole long street is brought under the good influence. ~~They~~ proper are leaving off Sabbath breaking, fighting, and profanity, under the warming, subduing power of true religion. At first the Sunday school was composed of a few boys and girls. They soon became many boys and girls, & then women were added, for the mothers began to see a difference in their children, and came to investigate. The number increased to 50, 60, 80, 100. Then the men too began to come, and the number swelled, one day to 145, the next ~~Sunday~~ Sabbath to 213, the next to 229. Then it was reduced to 200, then to 155, & then again there were 166, ~~&~~ all but about 20 ~~—~~ being

from the non-Protestant, non-chapel-going people. Come in and see. In one room, in the basement, you find Kurios Aristides, with his class of 25 men; in another room two other Theological students, with as many boys of all sizes, and all degrees of respectability, or distinction, but with one common enthusiasm in the singing of hymns and reciting of Scripture texts. Above, in the hall, covering the stairs and floor like a swarm of bees, you find a class of little girls, under the instruction of two of the Boarding School girls. In one room there are 30 large girls, listening to the fervid teaching of Maritza, the teacher in the Boarding School. Now come into the parlor, and you find 20 or 30 ignorant women listening, most of them for the first time, in a language they can understand, to such Bible stories as those of Enoch, Abraham, and Ruth. When the hour comes, they are all called together, i.e. packed into the parlor and adjoining dining room, bed-room and hall, where one voice may reach them by zig-zagging round the corners. The dust they raise, and the ~~varieties of~~ odors they occasion are forgotten in the spirit, and, apparently, the understanding with which they sing their favorite "Come to Jesus",

and other songs. We tried to build the new house as small as practicable in order to save expense; now we are sorry we did not build it larger. Friends in America, if we ask you for help to build a new mud chapel, will you refuse it?

Now step over to Mrs. Leonard's Sunday school, a quarter of a mile distant, held at the same hour. This, though a new enterprise, soon went up to 80, then 90, then 116, ~~in number~~, these, too, mostly all from the non-Protestants. Now go to the Church, and you find 400 people, or more, ~~people~~, young and old, seated in groups on the floor, filling school rooms and audience room, engaged in the study of the Scriptures. In another place will be found, at an other hour, a little Sunday school started by a young shoe-maker, not a church member, and composed of his Armenian neighbors. At still another hour the young and older Protestants meet for religious instruction, ~~besides~~ aside from the regular preaching and Sunday schools.

The Gregorian Armenians in Marsovan are in a very dilapidated state. Their school has gone from bad to worse, till now, where there were 300 or 400 pupils, they have scarcely a school at all. They are getting alarmed, and, in public, adorning their

people not to go to the Protestant services; but their orders are not obeyed. Who will come to Marsovan and help us to pull in the net? The whole city is open for work, as far as the nominal Christians are concerned, - and pretty much the same thing is true in the whole station field."

But it will not do to speak further of Marsovan: we turn to the out-stations.

Amasia 8 hours distant is in a condition not materially different from that of last year. The effects of a quarrel three or four years ago are still felt, yet almost the whole city, i.e. the Armenian and Greek population, is accessible to a determined and devoted laborer. Unfortunately we have not now a helper there of that power and sterling devotion which the place demands. The brethren there are, ~~mostly~~ with one exception I may say, of the poor and uninfluential sort. Despite some untoward influences there might be a great work there if we had the right workers.

"During the winter, an event of great importance occurred in Amasia. A Greek who, fifteen years ago, had turned Mohammedan and married a Mohammedan wife, forsook that religion and again professed the Greek faith.

A great stir was made: he was imprisoned, and
to what his fate would have been, no one can know,
had not the one bold and influential, though not
particularly religious Protestant of the place sprung to the front,
heading the Christian sects who all united under
his leadership. They fearlessly appeared before the
pasha and demanded the release of the prisoner,
declaring that a refusal would be received as a re-
proach by Christians of all names. The pasha ~~was~~ guilder
~~frightened~~ and set the man at large. Imme-
diately after this his Mohammedan-born wife also
renounced Islam, and avowed herself a Christian,
declaring that, live or die, she would go with her
husband. This was a still more serious matter.
It seemed doubtful whether Turkish bigotry
would bear this provocation. But again the same
stern demand was made by the Christians, and
again it prevailed. The woman was released, and,
with her husband and children, is dwelling in
Bafra unmolested. Thus, within a few months, two
persons in these parts have renounced Islam &
embraced Christianity, without losing life, liberty
or property. This is not a little remarkable when
we remember that it was during the administration
of the most inimical Grand Vizier any of us have known.

By the way it has been remarked of late that some of the most intelligent Turks in these parts are in a state of despair about their religion; they think it is going to decay. They understand, and believe, it appears, that Murad Effendi, the successor to the throne is a frequenter of the American Bible House, and has become a Protestant! This is news to us, as it will be, probably, to Sr. Blas. But may the day not be distant when God shall give Turkey a sovereign who shall be a nursing father to the church.

Vezir Keoprew is in as prosperous a condition as ever, and more so than Marsovan in this respect, that it has a pastor. Their progress has been good in every regard since their existence as a church. They have increased their subscription by 40 piastres a month this year. The place is open to Gospel influence. The people love their pastor; he is also invited to more houses of non-Protestants than he can visit. But he is restless; neither Satan nor his relatives will let him alone; they do all they can to make him discontented with his place & his wages, and get him away from the field to which the Lord has called him; and where

He has surprisingly blessed him. In addition, the adversary has increased his temptations by afflicting the pastor and his family with ophthalmia. It is not improbable that all these, together with poor financiering will ere long, unsettle him.

In Bofra two students have labored during the winter, feeling the damaging effects of a suspension of the work there last year, in consequence of the departure of the helper who was working there with great success.

Samsoun is in a rather encouraging condition: there is movement among the Greeks. The audience, tho' changeable, is good.

Unieh has been much neglected for want of a suitable helper, but the brother who has labored there during the past year has met with encouragement. The field shows itself ready to yield fruit upon good cultivation

Kafron Kaya suffered a terrible blow last year, in the suspension of the pastor, in consequence of immoral conduct. We feared the church

would go to pieces and the work be killed by the blow, but neither has occurred. We promptly withdrew our support from the pastor when we heard of his scandalous doings. He repented, confessed and was forgiven by the church, but was banished from the pulpit. He seems to have brought forth fruits meet for repentance, but we have not seen fit to sanction his return to the sacred office.

This suggests a question which it would be desirable to settle in some of our meetings — whether in such a case of immorality, it is wise ever to sanction the offender's return to the functions of the ministry. We understand that, in some missions it is never done. We sustained and encouraged the church by sending thither a good helper last summer, and a faithful student during the winter. The latter met with great encouragement, the congregations being even double what they had been formerly. He had, also, an out-station preparatory class of 7 pupils, who studied such sciences as they could without writing. They had to leave out all writing, not having paper and ink — so rude are those mountaineers.

Two other students labored during the winter among the scattered population in Kourshounlou Derisi not far

Sheets loaned to Mr. Schneider

from Kopon Kaya. They found the people very accessible with this exception, that their language is such a strange kind of Armenian, that Armenians have to learn it as a new dialect before they can understand or make themselves understood. This our young men soon did, and preached to the mountaineers in their own strangely corrupt tounge.

The work in Charshamba is not so encouraging as in other places. A student labored there during the winter, but he finds the people in that discouraging condition which usually results from the residence of an unspiritual helper: such was the man who labored there before, and who has since, gone to another division.

Herek also, was was supplied by a student. The work there has likewise suffered from the labors, or lack of labor of the same man who failed in Charshamba. But, all that is now necessary to developpe a good work in Herek is a good worker.

Azabaghi is only 5 hours from Herek. We send thither, two students, one as teacher, the other as

preacher. He had some doubt about the propriety of sending such inexperienced youths to such a work, but one of them developed so much ability & energy among the villagers that they were very unwilling to spare him.

Hajikoy has suffered from the death and ~~the~~ removal of its best brethren, and this past year, from the consequences of the famine, but there are a faithful few, and we hope for much in the end. Their example of Christian benevolence is excellent: even the very poorest give something. A barber who is so poor that the preacher sometimes helps him out yet gives his piastre a week for the work of the Lord.

In Yeniji there are only two Protestant families, but lately the son of the priest came over to the faith, and, of his own accord proposed the repairing of the little Protestant chapel, giving 100 piastres towards it.

Aokat is in distressing poverty from the famine — collapsed as far as self-support is concerned. The whole region is blighted.

In Chorum two students labored four months. The number of resident Christians is small in this place, but the strangers are many, and the sustenance of the work seems to be necessary. There was, during the winter, a congregation of 25 or 30, and a small school.

In Zillé where Cesar came and saw and conquered we have had a student laboring two winters with considerable success. This spring we have applications from two Zille brethren for admission into our Theological School. The great fair which occurs every autumn in this place affords an excellent occasion for the sale of books. It is a city bearing a very bad name and probably deserving it well.

// "On the whole, the work in our field is more encouraging than ever before. It is ever opening before us. We begin to feel, very sensibly, what we have heard of, ~~before~~, that missionaries may be crushed by their success. Our prayer is no longer for open doors, but for strength to enter those which are open. Our station is weak still. The Theological School is large and fast increasing. It demands the incessant labors of two of the best men the Mission can

furnish, if not more than this. And the Station being one of the largest in the Mission in its developement needs two more; For what station calls itself manned when it has only one man? And, be it remembered, ~~that~~ in the estimation of missionary force, one third must be subtracted as an allowance for necessary rest and recuperation. We venture the assertion that ministers at home do not think of working on without vacation, as we do & must, in a jaded condition. From year's end to year's end there is no rest except the ~~but~~ Annual Meeting, if that may be called a rest.

The Famine—Its Relations to Our Work

Nobody believes in famine who has not seen it: he does not know its meaning: it is of little use to attempt to set it before the public as it is, yet we will make the attempt. Let us follow the calamity through its several steps— There comes a winter remarkable for its pleasantness: there is no snow and little rain. Spring opens, and seed is sown as usual, and springs up with the usual promise. But the rains are infrequent and insufficient. As the weeks go by the grain begins to look yellower than it should. The Mussulmans are out in companies chanting

or rather bawling their prayers for rain, long hours together. The Christians gather round holy graves and offer sacrifices for rain. The wheat and barley are struggling with the dearth: they put forth feeble ears or none at all. A few weeks of persistent warm, pleasant weather pop, and the fields are all brown and dead. There is no threshing, or if it is performed there is next to no grain, and a beggarly amount of straw. Most of the fields have not been reaped at all, as there was nothing to reap. Some fields barely yield back the grain sown. Still nobody realizes the extent of the calamity, no one sees that the bread is cut off from the population over thousands of square miles. Enterprise fails; nobody builds, nobody buys, consequently nobody sells: work stops, wages sink to half the usual rate, and grain goes up to double. The poor man begins to think how he will get his winter's provision.

Winter comes on – it increases in power – the snow falls and remains – more falls: it accumulates to the depth of two feet and more, and remains unmelted in the roads month after month. The ways are closed – all travel has ceased. There is no straw for the animals:

the snow does not allow of their being taken to the mountains to browse, even if there are mountains near. They are dying frightfully: the herd of a hundred is reduced to fifty, twenty, ten, three — the carcases are strewn in hundreds about the villages on the plain. The wretched inhabitants whose scanty winter stores are exhausted are fain to feed with their dogs on the carcases of their starved animals. Wherever a way can be found to neighboring hills the poor resort thither with their picks, and bring by back-loads the root of the tragacanth as food for animals, selling it at three piastres a load, and barely earning, thereby, bread sufficient to keep soul and body together. Straw which used to be sold at three piastres a donkey-load is now fought for at thirty. Wheat which was sold at eight or ten piastres a measure is now sold for thirty-four or more. We begin to feed the poor out of our own pockets.

Spring opens: with all haste the tillers of the soil are ploughing and sowing with the few remaining oxen between the snow-banks.

The roads are opened: then comes the most distressing sight of all — the refugees. They come

straggling in from the south - they multiply - the roads are clogged, the town is thronged with them: they lie in the streets, they lie in the grave-yard about the city, haggard, famished, with swollen feet, so swollen that they can hardly walk - with sunken eyes, skin cracked and black with famine: in the tattered and filthy habiliments: - mothers carrying infants which are mere skeletons, so weak that they scarcely have strength to cry. Numbers have died on the road, and they are dying about the town and in the town. These are almost all Mohammedans - only now and then a Christian appears. But the well-to-do Mohammedans seem not to feel called upon to help them even to a little bread to keep them from starvation: much less do they make any organized effort.

The missionaries are astir; they give bread from their houses to the beggars, whose number increases, being 20, 30, 50, 100, and, at last, more than 400 in a day, each receiving half a meal. This becomes unendurable on the premises: then bread or money is sent by the hands of students in the early morning to the wretched in and about the town. Then soup is made in large quantities and sent about to the sick.

The poor creatures thank and bless us: they fall down and kiss our feet saying: "But for you we should have perished". They wish us length of days and success to the faith we hold. But the people about us curse and hate us for feeding and keeping this crowd about the town. The Turks are busy slandering us as seeking to make proselytes. They will do nothing to help, and are full of envy and hate toward us because we do. Help comes from Constantinople, and our work is gradually enlarged. There is a plentiful harvest for those who sowed but the poor have sold all their goods, and have no means of purchasing bread. From neighboring regions come cries of distress. Disease is spreading: relapsing typhus and typhoid fevers are doubling the misery and fatality. As winter comes on the sickness increases - the city is full of it - half a dozen in a house sick at once, and the missionaries suffer with the rest. We rent a khan and start a hospital which is filled up at once. During about three months 600 people die in Marsovan, a place of 14000 souls. We appoint committees in surrounding places, and the help forwarded to us is distributed there among them, till, at last,

thousands of souls receive through us the bread that keeps them alive.

Now come the basest and most malignant attacks of slander. We are accused to the Grand Vizier of keeping a disreputable house under the name of a hospital, where Protestant young men congregate at night to drink and carouse with the inmates, and make the place a den of shame. We are accused of giving subsidies to Mohammedans for the purpose of gaining them over to Christianity. We stand a spectacle to all, while the wrath of the Turks boils about us like the surging of the lake of fire.

But the influence of this charity is very great. It is a matter of utter astonishment to the people, that Christians across the seas should send help to such multitudes of Muslimans, when they know it is not given, even by wealthy Muslimans in the midst of the scenes of distress. Why should this be done with such painful care? Is it to gain merit and lay in a store of blessedness for a future state? But why then, don't we do the same? they say. Still the wonder grows, and becomes the constant

subject of conversation. The idea of disinterested benevolence is, to the Turks, ~~probably~~ impossible; yet, without it there is no explanation. After long discussion they come back to the original question still unsolved, which is this: "Janum! bounoun merami né dir?": "My soul! what is the object of this?" With the poorer classes of the people the influence of the charity is very great, even among those who are not the recipients of it, and do not expect to be. They look with great respect upon the benefactors of the country. They secretly feel, many of them, no doubt, that herein is something which the country scarcely possesses - herein is love. They feel that the Christian people over the sea must love the human kind to send so much help to the starving, and we must have love to seek them out. These feelings of respect, and not merely the loaves and fishes, are what draw crowds of listeners of all classes to hear the preaching of the Gospel. There is, in the minds of many a conviction that there is something heavenly in a religion which does what the Christian nations have been doing for a year or more, to alleviate the sufferings of the famished in Asia Minor. Many of the Mo-

hammadan poor who have received help have asked us, "What will you have us to be?" They are ready to embrace Christianity, but we do not wish that kind of conversion. One day a Kurd came in from the neighborhood of Arkat where help had been distributed, boiling with fervent enthusiasm, and, as he entered the khan used as a hospital cried "El hamd Ullah, ben Protestant im!" "To God be the glory, I am a Protestant!" We are told that, in all that region an opportunity is all that is required to cause a great turning to our religion, so profound is the impression made by this benevolence.

But the influential class of Turks, and, especially, the government officers are bitterly envious against us, for they see in this matter, not only an increase of our influence, but a reproof of themselves, in that strangers and aliens are doing for their people what they themselves have failed to do. This they cannot bear, and therefore they try to conceal the famine. They deny its existence. In some instances, when the suffering people have appealed to the Central Government for mercy and for help, the pashas have been inquired of by telegraph from Constantinople as to the fact of famine in such districts and

have denied it. For this reason they have sought to invalidate the statements of the Cesarea and Marsovan missionaries, but happily have failed. It is a comforting fact that the world believes in half-a-dozen missionaries against the testimony of the whole crowd of ruling Turks - comforting to us, not to them. It is one of the most remarkable facts of history that, in the year 1874, the missionaries in Turkey had been, for eight long months struggling to keep alive the starving, in a region of country embracing thousands of square miles, when the Turkish Government sent out a commission to ascertain whether there was a famine or not - sent out this commission to ascertain whether there was a famine or not, when 150.000 of their subjects had already died of starvation! During all this time ~~there~~ of distress, there has been, so far as we can learn, no remission of taxes. The collectors have gone about as usual, beating, imprisoning, taking the last animal, the last copper dish from the poor, and the grapes from his vineyard, when he had nothing else to eat. Sometimes the tax collector has followed the distributor of alms, and wrenched from the

relieves the little found in their hands. The revelations of misery which this famine has made are surprising. The fact is that the mass of the Turkish population are so poor and reduced by taxation that one year's failure or even decrease of crops leaves them in a state of starvation. But the great revelation which the famine has made is this, that Mohammedanism is a religion that has no love in it. It is, essentially, a religion of self indulgence. The hardness of the Turks, as it has been manifested the past year is almost incredible. One instance will show it. One of us passing along the street found a poor boy lying on the side-walk in a dying condition. He begged for a better place to lie; the ground was cold and the donkeys and carts were constantly passing within a foot of his head. He tried to lift and carry him, but had not the power. A stream of people was all the time passing, as it had been during the three or four days he had been lying there. He appealed to them for help; not one of them would give a helping hand. He remonstrated, but the passers-by would say, "We do not belong to this place; what have we to do with it?" He replied, "Neither do we belong here; we come from a more distant place than any of you. How will it seem when your

turn comes to suffer like this?" But we could get no help. This is but one instance of many. Now, we would be glad to see good in any people, especially when we have to live among them, but we shall probably henceforth, more decidedly than ever, leave the business of whitewashing the Turks and commending Mohammedanism to those who have a taste for it. In the vicinity of great centres under the eye of ambassadors and consuls, they may be comparatively docile and superlatively polite, but wherever there is no such influence to fear, their disregard of humanity in their actions is as manifest as their talk is prim. The Turk may have good nature, but he does not possess love; he will not deny himself for another's welfare. It may be asked, "Are the Christians any better?" The answer, "Yes, decidedly. Even the corrupt Christianity of the country is much more to be commended in this respect than Islam. The reformed Christianity of the country is, in the matter of benevolence, as much more cheerful in its aspect, as dawn is more cheerful than midnight. Suppose there are before the famished refugee, two towns each with the same number of inhabitants, and the same amount of wealth, one of them a town of Muslims

the most common answer to strangers is "Yes, things are very bad, indeed; I don't know what we shall do."

the other ~~a town~~ of Evangelical Christians. To which of those towns will the poor man be inclined to go for help? There is no pitiful answer than the expression constantly used by the poor Mussulmans. "We have relinquished all hope of help from our own people: the Christians alone show us pity!" Whatever motives they may assign for it, all the country knows that the Evangelical Christians care for the suffering better than any other class.

What is the effect of these influences? According to our persuasion, this famine has been a fearful blow to Islam. It has slackened the hearts of Mohammedans by tens of thousands from attachment to their own religion, and mellowed their prejudices against Christianity. No very great effects may be immediately manifest, but, looking at the results involved, we believe a heavier blow has been dealt against Islam in 1874, than Charles Martel dealt in 732, or Sir Stratford de Redcliffe in 1856.

XVIIth

Annual Report of Marsovan Station April 1877

The Marsovan field extends ~~say~~ about a hundred and fifty miles along the coast of the Black Sea and one hundred miles inland, making an area as large as the State of Massachusetts. With the Town of Marsovan as their centre it has now a constellation of seventeen outstations some of which are important cities; as Amasia, Samsoun, Sinope.

Prominent in interest and in its demands on missionary service is the Theological School of the Western Turkey Mission, and also (in its measure) the Girls Boarding School; of which more will be said in the sequel.

§ Important changes in the Missionary band have taken place since our last Annual Meeting. By the return of Dr. Schneider after scarcely a year's service and of Mr. Tracy, to America in the summer of '75 our working force was reduced to two missionaries with their families and two single ladies. In March of '76 Mr. Riggs came to our help chiefly with reference to the Theological School but was almost immediately recalled to Sivas by the sickness and death of Dr. West. The lessons he was to have

in charge were carried on by the two remaining missionaries and on the 27th of July Marsovan was made glad by the arrival of Mr. Riggs and family to be permanently connected with this Station. During the past winter Mr. Riggs was again absent on important business in Sivas. Mr. Smith was engaged in preparing a commentary on the portion of Scripture assigned him by the Mission. Mr. Leonard traversed the province of Samsoun attending to the wants of outstations in that region. The Misses Fritches and Washburn have continued almost incessantly their occupations in the Girls Boarding School and the other ladies, so far as the condition of their families allowed, have been much occupied in visiting from house to house or going on tours with their husbands or comforting instructing and exhorting the throngs of Armenian women and others who are wont to pour through the Missionary home in an interior station — a kind of labor which has been eminently blessed.

§ Native Agency. Forty two native assistants were on our list in December. There are three ordained Pastors, four licensed preachers, three unlicensed preachers (like Mr. Moody!) five female Bible Readers supported by the Woman's Board

of Missions, nine male and six female teachers, one Colporter (a Greek) and eleven Theological Students who preach, teach and sell Bibles in winter vacation. These all have labored with commendable fidelity and zeal. though with varied success, and we trust the Master has been with them in all their labors and trials according to his promise, as he has been with those who superintend their labors.

§ Before proceeding to speak at length of the results of evangelistic labor let us remark the peculiar trials which have sprung from the disturbed state of the country presenting as they do many obstacles to the prosecution of our plans and in general operating adversely to a sustained interest in spiritual truths. More appalling in some respects than the famine of previous years has been the utter stagnation of business, the increase of lawlessness and crime, the heavy taxation and enforced contributions in support of the army and the universal sense of insecurity as if the earth were ~~reeling~~ ~~under~~ under our feet. Four students on their way to Sivas in November were attacked by robbers and stripped of everything which the robbers desired. A native helper was robbed near Herek. Our teacher in Vezir Keapren felt compelled to flee for his life before the insolence and threats of the ruling race. In Kurshunlu Denesi a young man was murdered

who had been two years in the Seminary and twice employed by us as teacher in that vicinity. No redress for these crimes is to be expected in the present state of affairs. If there is any administrative vigor and vitality in the Empire it certainly is not in this quarter.

That our own lives have been preserved and our losses and afflictions have been no greater than they are we thank and praise the Supreme Ruler who makes even the wrath of man to praise him & restrains the remainder thereof.

§ Coming now to speak more particularly of Our Work; it is obvious to all that every station has its own specialties and its own peculiar advantages and disadvantages. Thus while the main business of other Stations is the planting and training of Churches that of Marsovan for the last few years has been the developement and training of preachers and teachers to supply those churches. And this work hitherto has involved very much of service other than the giving of instruction merely. School buildings had to be provided; methods of instruction had to be tested; myriads of personal wants of the students and their families — those who have families with them — always claim attention. And all this while practising a most rigid economy and

teaching the Students to labor with their own hands. And there is no end to sifting ill prepared and unworthy candidates. In respect to our buildings and grounds we have been obliged from the outset to work with caution and all long suffering, lest jealous neighbors rouse the government into opposition: One year we put up the Theological School and a dwelling house for a missionary family adjoining it. Another year a second dwelling house was erected though not without a protracted conflict with the authorities. Next our supply of water was separated from the city aqueduct, and afterward a reservoir built for the gardens: also division walls which had been torn down by floods were rebuilt. This spring we have just succeeded after many failures to purchase a site costing 100 £T. for the new Girls Boarding School to be built if Providence permit the coming summer. To have undertaken all these works at in one year even if we had the strength for it would have been to compass our own defeat. At all events it would have involved heavier expense, by far, to the Board.

We have noted these facts here because they have made so large a draft under the circumstances upon our time and strength, because this kind of care and work is inseparable from the general administration of

the field, and finally because we have now reached a point from which we expect to be henceforth more free; the straits are almost passed, we look out joyfully upon an open sea.

Further statements respecting the Theological School and the Girls Boarding School will be submitted in a separate paper in the name of the Trustees.

§ In regard now to the work outside details of so many departments in so wide a field are excluded by the limits of this report. We can only intimate in rude outline what God has mercifully done for us and what we so unworthy are trying to do in this service for Him.

1. The Churches.

During the last calendar year the church in Marsovan received to its membership twenty three persons by profession and four have been added since, making the present membership one hundred and sixty five of whom more than half are females. The congregations on the Sabbath including children number from five hundred to six hundred. Divided into forty classes for the afternoon service and so pretty well filling the audience room above and four rooms below they constitute the Sabbath School.

Benevolent contributions from this Church and Society for the year amounted to 18,534 piastres in gold, 11000 piastres having been raised by extra exertions to secure a site for a School house and parsonage adjoining the premises of the Chapel. Under heavy burdens the brethren have walked together in love. Accessions to their numbers from Armenian families of the first rank show how the leaven of the gospel is spreading. Half of the 200 School children are from non-protestant families. The Church sustains a heavy loss in the recent death of Baron Hovhannes Torosian who had been for five years the efficient teacher of the Protestant School, and who died after a lingering illness in the Prussian ~~Chapel~~ Hospital at Pera at the early age of twenty eight. From an interesting account of his last hours furnished by an intimate friend and classmate through the Avedaper the churches of Asia have already been informed how remarkably the grace of God was revealed in him as he neared the eternal world and how the dark valley became full of light by the presence of the Redeemer. One of the Missionaries at Constantinople who had shown him great kindness and was his spiritual guide in those dark hours of suffering speaks of his case as furnishing one of those strong consola-

tions which the Master sometimes vouchsafes us in our work.

The church in Vezir Keapren 25 miles north of Marsovan has many things in common with the church of the latter place. Favored with a good pastor in the Rev. Garabed Haroutiunyan it rejoices in a membership of thirty five souls, a congregation of 160-200 including several Greeks; two schools comprising eighty pupils, besides about fifty women taught by a Bible Reader in their own homes; and the Church appears to be growing in strength and grace. One of its most zealous members was formerly a highway robber.

The church in Kapoo Kaya thirty miles east of Samsoon is a city set on a hill. One of the missionaries visiting them on the last Sabbath of the year found an assembly of two hundred men and women. Some of them had walked six, eight, ten miles. One man a Greek had risen before light and come twelve miles in order to enjoy the fellowship of those protestant christians and hear the word of God. He has recently died. His death was sudden but we trust he was ready. He testified of the grace of Christ and exhorted his family and neighbors to trust Him wholly & only. The Church has resumed confidence in her pastor and pledges for his support fifty two bushels of corn worth 52 dollars.

which he accepts as his stipend with the privilege of manual labor during the week. This arrangement does not meet the wants of the community and we hope a better one may be yet effected.

II. § Next, we must condense into as many lines (almost) what shall be said of the fifteen remaining outstations whose congregations have yet to be organized into Churches. or rather where Churches have yet to be organized out of the congregations. These show various stages of development. There is the blade the ear and the full corn in the ear. We point to a congregation in Samsoun composed of Greeks and Armenians, and to their school of thirty five pupils in excellent order; to a congregation in Charshamba and a similar school; to a congregation of about one hundred souls in Amasia who, through the liberality of Mr. Charles Mez (Metz*) of Freiburgh and his agent Mr Krug assisted by their own contributions, are now rejoicing in a new house of worship constructed out of a silk factory. Here it is that (besides two other schools) a school for girls is sustained by the Bible class of our quad treasurer in Brookline Massachusetts. Then passing over the Mountains Southward a hard day's journey we come to a newly acquired congregation of about twenty persons in Zilleh under the lead of our unlearned but devout discreet and very efficient helper Baron Parseyh; thence passing westward two days journey we find an older community of Protestants under Deacon Lazaros in Arkat-Hadjitlerg in the midst of a district sorely afflicted by the recent famine.

* Mez (pronounced Mets)

Following westward still a day's journey we come to Chorum one of the nervous centres of Islamism, where during the past winter one of our Theological Students found his faithful labors rewarded by the attendance of from fifty to sixty inquirers after the truth at public worship on the Sabbath, and a School is to be sustained this year by delegating for its teacher a member of our Station Class. Then passing more than a day's journey northward we come upon Sennemesh Hadji Keoy, twelve miles west of Marsovan with its stated congregation of sixty souls enjoying the ministrations of Br. Conabed a recent graduate of the Seminary. They have recently enlarged the Chapel to meet their growing wants. Their School of about thirty pupils, male and female has been under excellent instruction and discipline. Two miles distant in the town of Sennemesh near the Silver Mines a new congregation has been gathered the past year and a School. In both these places native Bible Readers now labor supported by the Woman's Board of Missions. The town of Bafra on the Halys has enjoyed the services of a Greek Student from the Seminary during the four months vacation in winter, nor do they forsake the assembling of themselves together for worship on the Sabbath when left without a preacher. In the practise of great self denial they are ready to make a vigorous effort to procure a suitable place of worship so soon as we can give encouragement of aid.

~~[illegible] Report of [illegible]~~ Sinope upon the Black Sea has been added to our list of outstations during the past year. The Greek Student Gregorios had a small audience of Greeks and sometimes Muslims there during the winter and another Greek Student as Calporteur from that point as a centre visited several villages up and down the coast. Good seed has been sown but the fruit is not yet. Herek, Azab Eghullu, Kestem-Girish, Yenije are other out stations where the lights of a pure Christianity have been kindled — where preaching services and schools have been sustained portions of the year, not without fruit.

Two difficulties are always felt in regard to the fullest and most rapid development of the work in some of the outstations of the Marsovan field. First, the great distance — five & six days journey — from the centre and their inaccessibility by reason of bad roads certain seasons when it would be most convenient and most profitable for Missionaries to visit them; and Secondly, our dependence so largely upon young students for preachers, who, like unpractised surgeons, often take less pains than they give!

§. Bible Distribution.

Sales during the last year from nineteen Depositories amounted to 12.354 piastres. To employ Calporteurs in this field has seldom

been judged expedient. The work can be done just as effect
and far more economically by native preachers and
teachers and this service is an advantage to their oth
work. Local Merchants also assist in some places fo
a small commission. The entire cost of sales do
not exceed twenty five per cent.

The Greek Work

At this moment when the Russian Eagle is flapp
ping the wing of her protection over the Christian
races of Turkey and grasping the sword of vivers
(and perhaps of conquest) it is quite worthy of note
how extensive an awakening to the truth of the gospel
exists among the Greeks. Had we the six Greek Student
last year under instruction at Marsovan fully
equipped in mind and heart for the work of evang
lization the places are ready for them without
going out of the bounds of the Marsovan field.
A Greek preacher who should use the Turkish
language is wanted in Samsoun and would be
most suitable for that mixed congregation, another for
Bafra thirty six miles west, another for Unieh towards Trebizond
& for Fatza. A Greek village near Vezir Kesperen one
out of a great number in that region - asks for a Greek
Protestant teacher and proffers him a room free. And
many of our best books are called for in Turkish with Greek Characters.

§. Chapel Building

As a general thing the purchase or the building of Houses of worship, of which several outstations stand in need, has been postponed till the present excitements among the people shall be over; lest we thereby add fuel to the flames. And in fact on account of the hard times it has become more easy to lease suitable rooms for public worship and for schools than formerly.

§ Remark.

Imperfect and defective as is the survey of the Marsovan Field which we have now taken, the Mission will have observed (if we mistake not) sufficient reason to thank God and take courage. Spite of many adversities in this distressful year, undoubted progress has been made. God has not forgotten this part of His Zion. He has comforted His people. He has added to their number in the visible Church. He has caused men to honor His truth. Though He has not at any one time and place manifested His special presence in great religious awakenings of the people, He has wrought grace in individual hearts, blessing sometimes the humblest means to the accomplishment of invaluable results for His glory. And whenever by his word and Spirit he has changed the black desert heart of sinful man into a fruitful garden there He has set a new witness that in the end — in the end — "everything shall live whither the rivers cometh". —— In behalf of Marsovan Station

J. G. Leonard. Delegate —

10/6-1

Rec'd June 7. 1877.

Ans?

Marsovan Station Report
for
May, 1878.

First of all we wish to express our gratitude to God who has graciously preserved the lives of our entire missy circle and also given us a good degree of health.

We are thankful, too, that while war has been desolating both the Eastern & Western parts of the Empire, it has not come near our borders. We have seen something of the excitement caused by great numbers of men hurrying to the front, & have been called to sympathize with a people terribly burdened by the manifold taxes & exactions rendered necessary by the war, & scarcely less burdened by that which was not at all necessary,— viz. the stoppage of ordinary traffic from the certainty almost that all baggage animals would be seized by the government & that travellers would be robbed or murdered by highwaymen. But in the light of the fearful sufferings, dangers, & barbarities which have marked the track of this terrible war, these things are mentioned only in way of <u>contrast.</u>

"The centre of our field is Marsovan; And here even more than usual the interest of our work has centered during the past year. Tho' there has been much to encourage us in other parts of the field, yet as a whole the year has not been one of very marked progress except in this city. Here the first signs of the coming blessing were seen while our delegates were absent at the last An. Meeting. Even then a little cloud began to appear, in the form of the gathering together of a few women, mission & native, who, in addition to the regular female prayer-meetings, met together for the purpose of praying for one another, & for particular friends, with a promise also to remember them in their private devotions. The women's meetings were also marked by an increased interest in the study of God's word, & in committing ~~some~~ portions of it to memory. And later, ~~the~~ establishment of a mothers' meeting has done much to increase their interest in the conversion of their children. As ~~usual~~, Mrs. Leonard has labored indefatigably from house to house. The other ladies also have shared in this work as far as their

duties to their families & schools would allow. And all have had abundant opportunity to teach the truth to the large numbers that come to our houses.

"But the greatest impulse to the work was given by our new preacher, Baron Mangasar. Having graduated at Robert College, he came here to study Theology, & after a few months was induced to take charge of the church. The simplicity, earnestness, & freshness of his preaching soon won the hearts of the people in a remarkable degree. During the summer, he appointed a series of extra meetings for a free discussion of the principal points in dispute between Protestants & Armenians, & was aided by one of the missies, & by members of the Congregation. Though the immediate effect of these discussions was to provoke hostility, & to drive away a few who could not dare the anathemas of the priests, yet there were a goodly number of earnest souls, most promising young men & women, who could not be thus frightened away, ~~and~~ as a final result, were in almost every instance convinced of the truth, while at the same time our own people were greatly

established in their belief.

"At the close of the year, the missionaries were providentially detained from a long tour which they had planned, & so were enabled to set the up a quarrel that was distracting both the community & the church. This was the way provided for the week of prayer, the missionaries also being here to aid the preacher in the conduct of the meetings. These meetings were attended in such large numbers, & with such interest, that it was decided to continue them another week. In connexion with these meetings, one of the deacons started a society, mostly of young men, the members of which pledged themselves to live for Christ. Over sixty signed this pledge, & for a long time met together every Friday evening. They also engaged to keep a watch over one another, to look after the poor, & as far as possible to bring others to the regular Sabbath services.

"As the weeks passed away, the interest in the community seemed to increase rather than diminish, the preacher especially having an earnest longing for the prayers of his people both for himself & others. Hence in April

another week of prayer was appointed. These meetings, tho' not so largely attended as those in Jan'y, were unusually tender, & both during the week & at its close, many testified that they had consecrated themselves to Christ, either anew, or for the first time. Among the latter were several very promising young men & some also who were regarded as some of the worst men in the city. And last of all it should be mentioned, that quite lately daily noon-prayer-meetings have been commenced, which are eagerly attended by about two hundred persons, some who but a short time ago, scarcely came to the chapel at all, now greatly rejoicing in the privilege of coming every day.

"The real substantial results of these various labors are known only to God. But we can refer to a few outward indications. The average congregation for 1877 was estimated to be 600 instead of 550 the previous year. But for the past two or three mos., it has ranged from 600 to 800. Second, in addition to the twenty-two who were rec'd into the ~~chapel~~ church during the last year, fifteen were rec'd in Jan'y, & nine in April. But on this last occasion, twenty-five

were examined for admission, & it is hoped that many of those who were put off, together with others who have not yet presented themselves, will soon be rec'd. For the most part these accessions have been from the better class of the community, embracing some of the most respectable & influential families in the place. And what is far more to be rejoiced over, many of the cases of conversion have been unusually clear, ~~&~~ giving unmistakable evidence of the Holy Spirit, & assuring us that times of refreshing have indeed come to us from the presence of the Lord. The cold, the indifferent, & the worldly-minded have come to find their highest joy in the services of God's house & the study of His word. And those who were seeking to hinder others from receiving the truth are now taking them by the hand, & leading them to the house of God, saying, "Come with us, & we will do you good."

"As was to be expected the adversary has not been idle. There has been a development of evil as well as of good. The quarrel above referred to, at the close of the year, brought out the worst side even of our best men, & made us feel

how much they have yet to attain, & how far they are from the perfect stature of man in Christ Jesus. Then, during the week of prayer, a few young men came forward with a show of zeal, far more anxious to hear their own voices than others were to hear them, since they were swift to pray & to exhort others, but slow to confess their sins. At length their evil nature manifested itself in bitter attacks on the preacher, the punishment for which they escaped only by a public confession of their wrong. Finally, & what gave most offence, four or five other young men, not ~~young~~ members of the church, thinking that the church, & the ordained ministry of the church took too much upon themselves, & that God's people were all holy, - doubting not also that they themselves were of his people, - met together in a private house & celebrated the Lord's Supper.

"But all these things, instead of proving any real hindrance to the work, seemed only to break the even flow of the waters, & show how strong was the current of right thought & feeling prevailing in the community."

The four important cities of Unieh, Charshamba, Samsoun & Bafra, constitute the present northern base of our field. It ought to extend still farther west & take in the seaport of Sinope. But as yet we have not had the force to occupy it, save for a few months more than a year ago. Of the four cities above mentioned, Bafra has never had a supply for any length of time, & has never been really properly supplied till the past year. But since our last An. Meeting it has been occupied by one of our most earnest & successful laborers - the pastor of the Vezir Keopaen church who felt constrained by his health to leave his church for a time, & entered upon the work in Bafra with his usual earnestness & enthusiasm. But he has met with many discouragements. Twice his wife was brought to the very borders of the grave; & once he himself barely escaped the bullets of the reckless Yousouf & his bandit-ti who for a long time kept the regions of Bafra & Samsoun in a constant state of alarm, feared alike by the people & the rulers. But worst of all, he finds the people all absorbed in the cares of this life, hardened in sin, & sin-

different to spiritual things; & so is compelled to report even a smaller average congregation than was reported a year ago, viz., eighteen instead of twenty four. Could he remain there we should still hope that God who is abundantly blessed his labors in Yezir Keoprew would make him a blessing to Bafra also. But we sympathize with the church in Yezir Keoprew in feeling that he ought soon to return to them.

Samsoun has felt the excitement of distracting influences of the war more than most other places. But worst of all, our little community has been distracted by a fierce war between two leading Protestants. This quarrel has done much to neutralize the labors of our good preacher, yet some progress seems to have been made, especially among the Greeks who constitute the larger part of his congregation of eighty souls. Moreover three young Greeks have come from there to join our Prep'y School.

From Charshamba, Badrelli Krikore reports two or three accessions to the attendants on his services, & yet an average attendance of only twenty-four as against twenty-seven for the previous year. He is sometimes almost discouraged

& has suggested that he be removed to a more hopeful field. But there too are multitudes of souls perishing for lack of knowledge, and also some of Christ's lambs to be fed, members of the church in Kapou Kaya. Moreover it is the market-place for the thousands of Armenians scattered over the mountains of Kapou Kaya, & the regions of Cheochna, & Koushoumlou Derisi. Hence it seems very important not only to hold the place, but to use all possible means to build up a living church in this great wine-bibbing city. A few months ago we were able to send there a good teacher who already reports thirty pupils. And we trust that this will be a very important auxiliary to the work there.

To find a good helper for the Greeks in Ulnich has been the problem for the last 12 yrs. Twice during this period it has been occupied by an Armenian helper for a year or two at a time. But for the most part it has been supplied only by a student from our Seminary during the winter vacation. The Greek pupil who occupied the place the past

winter met with unusual acceptance, the people testifying that all the pupils whom we had sent were good, but this one was best of all. But just as we had arrangements for him & his classmates to stay out two years, & were hoping that during that two years he might do much to carry on the work upon which he had so well entered, this hope was sadly disappointed by his sudden death. Truly the Lord's thoughts are not as our thoughts. We only know that they are infinitely higher & better. The average congregation for the winter was twenty-five. They call earnestly for someone to come & take up the work of our departed brother. But as yet we know not how his place is to be filled.

The church in Kapou Kaya on the Mason (Amazon) Mts., eighteen miles back (i.e. south) of Charshamba seems to be emerging from the clouds that have hung over it. Having become reconciled with their ~~teacher~~ pastor, they have enjoyed his ministrations during the past year, & report a congregation of one hundred, & twelve additions to the church - making fifty in all. The Board has paid nothing towards

the pastor's support during the past year. He receives from the people grain to the amount of 8 or 10 liras worth, with the understanding that he shall eke out the balance of his support by manual labor. The people in that region have built five rude schoolhouses; all but one of them within the past three or four years, & three of them without any aid from us. Part of the time we have furnished a teacher for one of these schools who has also preached to them on the Sabbath. And we have now promised to pay the pastor 1/4 of a lira a month for teaching in one of the others. The other three are either unsupplied or managed & supported by themselves - the teachers being entirely incompetent & their salaries equally so. But three young men from that region are now at school in Marsovan preparing to become both teachers & preachers.

As mentioned above the pastor of the church in Vezir Keoprew has spent the year in Brafra. But his place has been supplied by a younger graduate of our Sem'y, a native of that place. They report a membership of thirty-one, the same as last year, but an average

congregation of 200 instead of 180 a year ago. The two teachers (one male & one female) & the Bible woman are doing a good work. When two of our number were there a few weeks ago we had a congregation of 230, ten or fifteen of whom were Greeks, a few of whom are regular attendants. On the whole we have great cause of thankfulness that the church & community have been kept up so well in the absence of their pastor. But just now we have a good deal of anxiety for the future. They are very anxious for the return of their pastor, but the hard times have affected them even more than most other places, & they feel that they cannot raise one half his salary which should be at least 3 £ a month. It was formerly fixed at 450 piasters which was then over 3½ £ but now amounts to only 1¼ £. They could easily continue the 225 pias. & are willing even to raise it to 360 (i.e. 1 lira) but to raise for their half 1½ £ or 540 pias. while in many cases their income in pias. is scarcely more than it was before, seems to them impossible. And yet we, on our part, feel bound to respect the rules of the Mission, & also feel that it would be a blessing to them to raise the other six liras if they could only be per-

suaded to do it.

A brief reference to the remaining out-stations must suffice.

Arkat reports a small increase in its congregation — 60 instead of 45 — & a large increase in its school — The little village of Yenige has been vacant save that a boy was sent there to teach for 3 or 4 months — A year ago last winter, Chorum & Gemmuch were occupied by some of our most earnest & devoted students & the work in both places seemed very hopeful. But they had scarcely left before a far older personage seems to have taken the reins entirely into his own hands, entering those newly-planted Edens, & finding a far more congenial soil than in the Eden of old. But a visit to Chorum on the part of some of the members of Marsovan church, & then by two of our own number resulted apparently in healing the internal discords in that city. Still later some of our brethren from Cesarea have spent a Sabbath in the place, & think with us that a good work might be hoped for if the place could be occupied by a good experienced helper.

In Hadji Keoy a spirit of distrust &

coolness developed itself between Preacher & people more than a year. Still both parties have manifested a good degree of Christian forbearance & our tabular view shows an increase both in the Sabbath congregation & in the school — the average congregation for the year being 80, & the pupils in school 40; now increased to 50. There are 10 or 12 church members there, now connected with the church in Marsovan, & they are anxious to have a separate church & a pastor. For this purpose they will cheerfully give 1£ a month instead of the half lira they now give. But like the church in Vezir Kopreu, they will find it difficult to raise the other half lira. The man they want for a pastor is Baron Pareegh who labored among them a number of years, but has been laboring ~~among~~ in Zilleh for the last 2½ years. The work in the latter place was practically commenced by him, & he has met with more success than we dared to hope, having now a congregation of 44 souls. He & his family have suffered much from the unhealthiness of the place, & perhaps ought to accept a call to Hajo Kioy if they succeed in raising half his salary. But in that case as the

preacher in Hajji Keoy is about to return to the Cesarea field, we know not who would care for those tender lambs & carry on the work in that important city.

In Amasia the work pre'd a new impulse this winter under the labors of Rad.v Avedis, & the people were unanimous & urgent to have him remain. This was one of the reasons which induced us to let our incoming seniors stay out for two years. Their absence so reduced the work in the Seminary that he can be spared from it as we hope for this time. Owing to the presence of a small colony of Germans & of two ex-preachers, & to long-standing divisions, added to the fact that a few persons of great influence wish to break down the distinction between church & congregation & to open the doors of the church to all who wish to enjoy its ordinances without asking whether they are ready or likely to fulfill its obligations, it is a very difficult post to fill, & also it is very important to have it filled well. At present, Rad.v Avedis seems to harmonize well these discordant elements, & they have pledged a lira a month to his salary

instead of the half line they have given heretofore.

Two days' journey east of Amasia are our two remaining out-stations, Hereh + Azabaghulu. During the past year we have not been able to supply them except for a few months this winter. The earnest faithful labors of these few months were fruitful in good. Yet scarcely more than enough to counteract the disintegrating, demoralizing + degrading tendency of an eight months' interregnum. Ten or a dozen hopefully pious souls in Azabaghulu long to enjoy the ordinances of the Gospel. But the nearest church is two days' journey away, & they are wretchedly poor — not too poor to enter the kingdom of heaven, but too poor to be formed into a church on the condition of paying half the salary of their pastor. Fortunately for them, the pastorship of the Good Shepherd is without money & without price.

Our four Bible women located in Marsovan, Amasia, Haji Keoy + Yegi Keoprey are continually doing an important + interesting work for the details of which we have no room in our Report. The number of women + large girls under their instruction is 140, an average of 35

to each one. Probably the larger part of these are not Protestants. But they are learning the truth, learning also to read it for themselves, & learning to become better wives & mothers, & from them we are constantly receiving accessions to our congregation & to our church.

A word should be said in regard to the work among the Greeks. In addition to our Greek congregation in Unieh, & the large Greek element in the ~~Greek~~ congregation at Samsoun, there are some Greeks connected with many of our other congregations, e.g. Bafra, Vezir Keopreu, Amasia & Zilleh. In the vicinity of Vezir Keopreu are many Greek villages, & in one of them four hours west, a very interesting work has commenced, & they have urged us to send them some one to expound the way of truth more perfectly. Even before their letter reached us, the few Protestant Greeks in Marsovan had formed a Home Miss'y Society to carry on the work among the Greeks, & have already paised or pledged 3000 pias. & are ready to assume the support of a helper in that place if the right man can be found. But all we could do was to exhort the brethren in Vezir Keopreu to visit them once a fortnight, if possible, this summer, & do the best they can for them with the hope

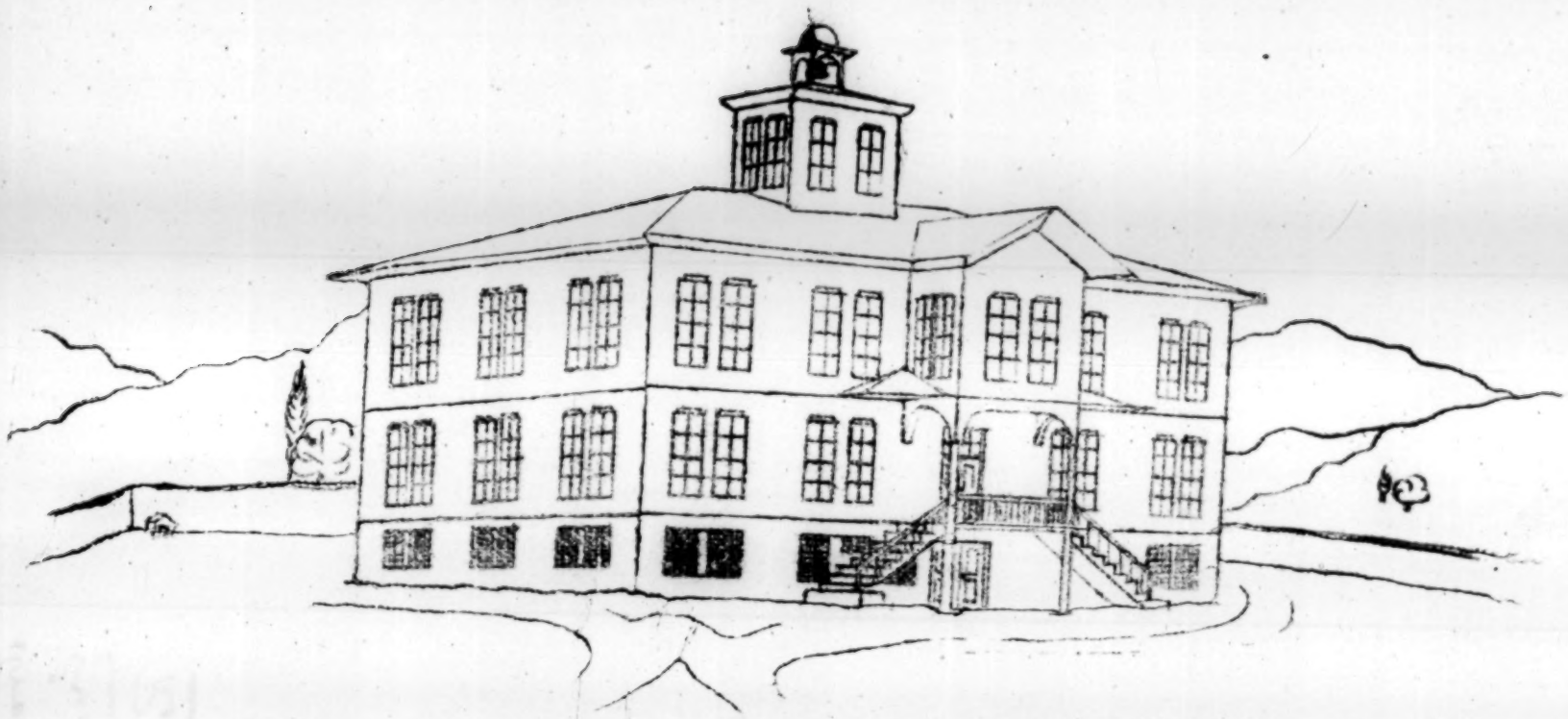
that we may send a student in the fall. An awakening is also reported in two other Greek villages near Hereli, & we have been urged to send a preacher there also. Would that we had the strength to strike while the iron is hot, but at present we can only wait & pray.

If we had a stronger mission force, we should hope to take better care of these scattered flocks, & also to do more to hunt up the lost sheep. But during the most of the year two of us are pretty closely confined to the Theol. School, & the dangerous state of the roads during the last year has sometimes been a hindrance to making long tours. The nearer out-stations have been repeatedly visited; but some of the most distant ones have not been visited during the year. Twice during the winter vacation, we were on the point of starting, but were providentially hindered, & learned afterwards that the roads were nearly or quite impassable. But we have reason to believe that our presence here was as fruitful in good as it was likely to have been elsewhere. And in summing up the results of the year, so far as can be done by statistics, we are glad to be able to report that not only at Marsovan, but also at the out-stations there has been a slight advance all along the line, with the single exception of Benevolence. The whole number of registered Prot-

estants in the field is 1434; no. of pupils in common schools 659; average Sabbath congregations, 1504; no. of church members in the three churches, 261. The contributions for religious & benevolent objects were about 35,000 pias., perhaps a greater no. of piasters than the year previous. But reducing to gold, we reported 174¼ liras for last year against 293 £ the previous year. As compared with the amount spent for native agency by the Am. Board, our out-stations pay 19 per cent; but including Marsovan, 38 per cent, or a little over one third.

On the whole we feel that the year has been one of rich temporal & spiritual blessings. Never have we had greater manifestations of the presence of the Holy Spirit convicting of sin & making men new creatures in Christ Jesus; & never have we seen men more ready to sacrifice their own wills for the sake of peace, or more anxious to devote time to prayer & Christian labor, or more ready to give even out of great poverty & distress for the building up the Redeemer's Kingdom.

J. F. Smith



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ԹԱԼԱՄԸ ՍՈՒՏՏԵԼ ԶԻՑԵԼԻՔԻ ԿՈՒԹԻԼԱՐԸՆԴՆ ԼԱՅՀԱՍԸ ՏԸՐ.
Զրուցուած տեղաքը, Նոյ. 2. 1877.

ՏՈՒՆ

1. Յաղագս Հիմնարկ Գործոյն Եկեղեցւոյ:—
Քարոզութիւն Աւետարանի.
Սիրելիք Յովհաննէս. Տիրիկեան:

2. Խրատիցուստ ը. իրաւանց:
Սիրելիք Ա. Սոմեանցոյ. Թիֆլիսցոյ:

3. Յաղագս պարտականութեան Հոգւոց. Ի յեռն
Սրոցոյ Հոգւոյն:
Գրիգորիս Հ. Շահնազարեան, Էրզրումցի:

Գովեստիւ Մեծարելոյ իւր Տուոյ Մեծարելոյն
Եւ պանծալոյն Թիւրքերուն պետարանում
Ա. Կարապետ Յ. Խ. Ալանեան, Թիֆլիսցի:

Յուսալի Թերեւանութիւն

5. Խոնջ և կարօտ վարուն Թիւն:
Յովհան Տէր Սարգիսեան, Սարդարապատցի:

6. Գոնեար լաւ ասուածին Թիւրքերէ իսահմանը (շինիս)
Յովհան Ծիլեան, Պիւրիսանցի:

7. Յաղագս Հաւատարիմ Քրիստոնեական պարտականաց
Յ. Հայրապետեր Օրբան Խանիսանցի:

8. Տէր ի Սիոնիս Թիւրացիք:
Յարութիւն Սարգսեան Սարդարապատցի

9. Յաղագս ոգեղէն կարօտութեան
Սիրելիս Հայոց:
Ա. Խաչատուր Ս. Սարգսեան, Սարդարապատցի

10. Ողորմութիւն և գրութիւն:
Սարգիս Ս. Սարգսեան Սարդարապատցի

11. Վասն իմն խոսքերի Թիւրքերէն
էն էհիմ խոսքերի Թարգմանիր:
Բարսեղ Տարիկեան, Կարինցի

Յուսալի Թերեւանութիւն

ԵՐԵՍԻՆ ՆԱՄԱԿԻՐ ԽՕՍՍԸ.

Վերջ Հոգամտիկաց պիր շիր
Յարգելոյ Օրբանիանցոյ

ՏՈՒՆ

Սարգսեանց Խաչիկ Թերեւանցոյ
ՊԵՐԵՔԵԷԹ ՏՈՒՆԱՍԸ

Program
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MARSOVAN THEOLOGICAL SEMINARY

EXAMINATIONS, Nov. 1 & 2.

1877.

Thursday Morning, Nov. 1.

9. – 9.45 Logic (Junior Class)
Composition by Haig Papazian
9.45 – 10.45 Exegesis of Romans – in English (Senior Class)
10.45 – 11.15 Exegesis of Daniel. (Both Classes)
11.15 – 12.15 Intellectual Philosophy. (Junr Class)
Composition by Harootune Babasinian

Afternoon.

12.45 – 1.30 Ancient Armenian. (Junior Class)
Composition by Caspar Turudian
1.30 – 3.30 Systematic Theology & Pastoral Theology (Sen. Cl.)

Friday Morning, Nov. 2.

9. – 9.30 Logic — in Greek. (Juniors)
9.30 – 10. Chrestomathy – Greek. "
10. – 11. English. (Junior Class)
Composition (in English) by Krikor Basmajian
11. – 11.30 Intellectual Philosophy — in Greek. (Juniors)
11.30 – 12. Astronomy — in Greek – (Juniors)
Composition (in Greek) by Gregorius Egyptiades

Afternoon.

12.30 – 1.15 Ancient History (Both Classes)
Composition (in Greek) Pandeli Philadelphevs
1.15 – 2 Astronomy. (Junior Class.)
Composition by Garabed Tashjian.
2. – 3.30 Church History – (Senior Class)

Language where not specified is Armenian or Turkish.

Examination of Preparatory Class, Wed. Oct. 31.

ՄԷՐԶԻՖՈՒՆ ԻԼՄ Ի ԻԼԱՀԻ ՄԷՏՐԷՍԷՍԻ

ԻՄԹԻՀԱՆԸ. ՀՈՑ. 1. ՝ 2.

1877.

ամսի մուտքագրեր

Հոյ. 1. Փետրվարի. Հօրեր դէն եվեր

9. — 9.45 Իլմի Տանիքը = Տրամաբանություն (2ՐԴ Սրահ)
Թեկնած - - - - - - - - - Հայկ Փոսիանի
9.45 — 10.45 Բնաբանությունի թեկնածներ - - Անկիրանիշ - (1ԼԻ Սրահ)
10.45 — 11.35 Տանիներ թեկնածներ - - (1ԼԻ վերջ 2ՐԴ Սրահ)
11.15 — 12.15 Իլմի Հայերեն ի ուսումն = Քերականություն Գրիգորյան. (2ՐԴ սրահ)
Թեկնած - - - - - - - Յարությունյան

Հօրեր դէն սօնկրա.

12.45 — 1.30 Լեզուն ը Երգչի = Հայկական թատերգություն (2ՐԴ Սրահ)
Թեկնած - - - - - - Գուսան Թեոդորեան
1.30 — 3. Իլմի Իլահի ի Քրիստոնյայի = Աստվածաբանություն (1ԼԻ սրահ)
3. — 3.30 Զարմանալի Քիմիայի = Հանրաքննություն (1ԼԻ սրահ)

Հոյ. 2. Ծիրանի կիսամեր. Հոյերեն եվեր

9. — 9.30 Իլմի Տանիքը = Լաոցիի - - Էտանանիշ.
9.30 — 10. Լեզուն ի Էտանանի -
10. — 11. Անկիրանիշ - - (2ՐԴ Սրահ)
Թեկնած - - Անկիրանիշ - Գրիգոր Ղազարյան.
11. — 11.30 Իլմի Հայերեն ի ուսումն = Փոխաբերություն - Էտանանիշ.
11.30 — 12. Իլմի Հեյեթ = Աստղագիտություն (Աստղագիտություն) Էտանանիշ
Թեկնած - - Էտանանիշ - Գրիգորիան Էդիպեան

Հոյեր դէն սօնկրա

12.30 — 1.15 Թեկնածի ի Գրիգորի (1ԼԻ վերջ 2ՐԴ Սրահ)
Թեկնած - - Էտանանիշ - Գրիգորեան Փիլոսոփայ
1.15 — 2. Իլմի Հեյեթ = Աստղագիտություն Թեկնածներ (2ՐԴ Սրահ)
Թեկնած - - - - - Գրիգորյան Թաղեան
2. — 3.30 Թեկնածի ի Ցեղ վերջ Գիլեան ի Գրիգորի (1ԼԻ Սրահ)

ՄԷՐԶԻՖՈՒՆ ԻԼՄ Ի ԻԼԱՀԻ ՄԷՏՐԷՍԷՍԻ

ԻՄԹԻՀԱՆԸ. ՀՈՅ. 1. ԵՎ 2.

1877.

Հոյ. 1. Կիրակի. Հայկական Տարի

9. — 9.45 Իլմի Ջահրիյա = Տրամաբանություն (2-րդ Սրահ)
Թեկնածու - - - - - - - - - Հայկ Գրիգորյան
9.45 — 10.45 Բնական գիտություններ - - Խնկիանյան - (1-ին Սրահ)
10.45 — 11.15 Տանձենի թեկնածուներ - - (1-ին և 2-րդ Սրահ)
11.15 — 12.15 Իլմի Հայաթիյա = Ֆիզիոլոգիական Կիրակոսյան. (2-րդ Սրահ)
Թեկնածու - - - - - - - Յուրաքանչյուր

Հոյլեր դրան ճաշակրա.

12.45 — 1.30 Լեզուն և գրականություն = Հայկազյան-Թիֆլիս (2-րդ Սրահ)
Թեկնածու - - - - - - - Գրիգոր Թեկնածուներ
1.30 — 3. Իլմի Իլահի = Աստվածաբանություն (1-ին Սրահ)
3. — 3.30 Զոյգանիշ Ջնարդեանի = Հովհաննես Մեսրոպյան (1-ին Սրահ)

Հոյ. 2. Ծանոթ կիրակի. Երեքշաբթի Եվրոպա.

9. — 9.30 Իլմի Ջահրիյա = Լոգիկա - - Էռնեստ.
9.30 — 10. Լեզուն և Էռնեստ -
10. — 11. Բնական գիտություններ - - (2-րդ Սրահ)
Թեկնածու - - Խնկիանյան - Գրիգոր Պետրոսյան.
11. — 11.30 Իլմի Հիյեթ = Փարիզյան - Էռնեստ.
11.30 — 12. Իլմի Հիյեթ = Աստղագիտություն (Astronomia) Էռնեստ
Թեկնածու - - Էռնեստ - Հիդրոգրաֆիա Եղիազարյան

Հոյլեր դրան ուշակրա

2.30 — 1.15 Թեկնածուներ և Գրիգոր (1-ին և 2-րդ Սրահ)
Թեկնածու - - Էռնեստ - Գեոմետրիան Փիլոսոֆիան
.15 — 2. Իլմի Հիյեթ = Աստղագիտություն (2-րդ Սրահ)
Թեկնածու - - - - - Կարապետ Թաղչեան
.— 3.30 Թեկնածուներ Ցեան և Գիլանեան Գրիգորիանց (1-ին Սրահ)

MARSOVAN THEOLOGICAL SEMINARY.

ORATIONS OF THE GRADUATING CLASS.

In the Chapel, Friday Evening, Nov. 2. 1877.

Prayer and Singing.

Evangelization the great work of the Church.
Apraham Hagopian of Divrik.

The Fallen State of Man.
Aristides A. Moomjiades of Tekirdagh.

The Regenerate State of Man. 1 John 3:9.
Kapriel H. Shahinian of Erzroom.

Difference between the Priest & the Christian Minister.
Garabed H. Boyajian of Talas.

Singing

Relations of Conscience to Civil Government.
Hagop Der Sdepanian of Muradchai.

Gregory the Illuminator -- (Poetry)
Hagop Filian of Bitias.

Parity of the Christian Clergy.
H. Hairabed Odian of Istanos.

Causes of the Progress of Christianity.
Harootune Seyranian of Afion Kara H.

Singing

Present Need of the Armenian People.
Hachadoor S. Altoonian of Muradchai

Relations of Science to Religion.
Mangasar M. Mangasarian of Mashkir.

Piety the most Essential Qualification of the Preacher.
Parsekh Donigian of Gemerek.

Singing

PRESENTATION OF DIPLOMAS -

Parting Ode, by Hairubed Odian.

PRAYER.

Singing of Farewell Song by the Class.

BENEDICTION

Report of Theological School. Marsovan, May, 1878.

A long felt want of our Seminary has been the want of a good Greek teacher. But cultivated Christian teachers are the fruit of a cultivated Christianity. Hence this want was not easy to supply in this land where a pure Christianity had gained little foothold among the Greeks. And for a long time we were able to obtain only a poor, or at best, a temporary supply. But thro' the care & forethought of our missionaries in Cesarea, a promising young Greek was sent to Athens about six years ago to prepare for this post. And his arrival here just after our last An. Meeting, naturally forms the first as well as one of the most cheering items of this report. As Greek is not his mother-tongue, his familiarity with ancient or modern Greek tho' by no means inconsiderable is not indeed all that some might desire. But we trust that constant use & hard study will soon give him a good rank even as a Greek scholar, while his humble earnest Christian spirit has already won all the hearts of all, & his fidelity to every duty, & his

tireless industry make him a valuable accession to our instructional force.

But we have losses to report as well as gains. It is true that the dogs of war have not been let loose upon us, & the noise of war has scarcely disturbed the quietude of our retreat. Yet here too death has been busy & has cut down as large a quota as on many a battle field. A year ago we reported a Senior class of twelve & a Junior class of ten. But before our delegates returned from the Ann. Meeting, one of the Seniors had been called away by death; & a few months later one of the Juniors followed him to the grave. Both of them were some of helpers, & both of them among the best scholars in the ~~school~~ school. The former was hoping within a few months to enter the ripening harvest-fields; the latter, tho' farther from the goal & the youngest of his class, had already in his vacations been an acceptable laborer was greatly beloved by his associates, & gave great promise of future usefulness. Nor does the sad record end here. Just as our pupils were gathering here this spring, a telegram reaches us that another of the same class who had been

spending his winter vacation in laboring for the Greeks in Ulrich, had graduated from the schools of Earth, & already as we doubt not taken his seat in the glorious company of the apostles, prophets & martyrs at the feet of the great Master. He was one of the two Greeks connected with this class, had had no little experience as a colporter & exhorter, & tho' not a brilliant scholar, was remarkably quiet, humble, earnest, faithful Christian — emphatically a peace maker among his companions, & always & everywhere an earnest laborer for souls.

Why this sudden blasting of earthly hopes, — this decimating & again decimating of the already thinned ranks of the soldiers of the cross, is known only in the courts above. We only know that it is the work of Him who makes no mistakes; that it emphasized to their classmates the infinite importance of the work to which they are called, & that the memory of the dead rests as a solemn benediction on the living.

The class which graduates last fall numbered eleven, with the exception of one who is temporarily teaching in Amasia, they were all immediately called to the work of preaching, & are scattered

thro' all the fields of our Mission except Siras. Some are laboring in such important places as Yozgat, Brousa & Setanos; & one a graduate of Robert College, & who came here only for the Theol. course, is ministering very acceptably to the church here in Marsovan, & has probably the largest audience within the bounds of our Mission.

Besides these eleven graduates which have been sent out as permanent laborers, we have also sent out eight undergraduates, - i.e. the whole Junior Class - to labor for two years. A step so unusual requires at least a word of explanation. The reasons briefly are the following: (1) Two of these imperatively needed to stay out to gain more experience & maturity before taking up the Theol. studies of the ~~large~~ last two years. (2) Of the remaining six nearly all were young, & we felt convinced that these instructions would do much more good after two years than now. (3) They were all doing a good work as teachers & preachers (mostly the former) & in most cases their places could not be supplied, & their immediate return to their studies would be a great injury to the work.

And (4) their staying out would so lighten the work in the school, that our assistant teacher, Brad. Avedis could be spared for these two years to remain in Amasia where he had spent the winter vacation, & where the work seemed opening as never before; & where the brethren who had never been united in regard to a preacher, were united in him. Had we known that two or three others were intending to join the class, it might have made a difference in our decision. But we think that even so the plan was a wise one – that it will result in a great gain to the work, & in scarcely a less gain to the young men.

In consequence of this step we have now in the school none but the class rec'd this spring. But this is the largest, & on the whole the most promising class we ever rec'd. It numbers twenty-eight of whom twenty-five are Armenians, & three are Greeks. Their prep'y examination in science & religious experience extended thro' three days; & with the exception of mathematics, in which very few were fully prepared, it was unusually satisfactory. And we were especially gratified to notice that several of them traced their in-

lightenment & conversion or their first impulse toward the Christian ministry, to the influence of our own former pupils. And we trust that ~~more & more~~ in the future we shall more & more ~~on the fo~~ have occasion to rejoice over these manifest fruits of their labors — these living epistles — these spiritual children which they send back to us. This hope & the largeness of our present class suggests the thought that our quarters will soon be too strait for us. The present building was intended to accommodate only thirty pupils in addition to the necessary recitation-rooms. Hence it is almost filled by this present class of twenty-eight. And if we may judge from those already preparing in our own field (six Greeks & eight or ten Armenians) the class to be rec'd a year fr. next spring is likely to be as large as the present one — thus giving us a membership of fifty or sixty. It is possible to accommodate some of these temporarily by renting rooms in the city. But such an arrangement is in many respects objectionable, & ought to be only temporary at most. It is probable therefore that we shall soon be obliged to ask for about 200 lires to put up another

dormitory.

And here this report might properly end were it not for the action of the last Am. Meeting looking towards the removal of this Sem'y elsewhere, or the establishment of another in its place. This is not the time nor the place to repeat the objections we have elsewhere urged to this scheme. But it is proper in this connexion to recall the reasons which led to the location of the Sem'y at Marsovan, to see how far our expectations have been realized & whether there be or be not a prospect that this Sem'y will hereafter be able to meet the demands of our mis'y work.

In the year 1861 the Mission decided that it was expedient to remove the Theol. Sem'y be removed from Bebek to some interior station. And a committee was appointed to correspond with the Missions to Eastern & Central Turkey to see if it were not possible to unite on some place where "an Institution of a high grade" could be established to supply the wants of all the Missions. In 1862 this committee reported unfavorably to the latter plan, but recommending that the Sem'y for our own Mission be removed

from Bebek to Marsovan. The reasons urged for this were (first) the expensiveness, & (second) the many secularizing influences of the capital. In accordance with this recommendation the school was at length opened there in 1865. And if the experience of these thirteen years has not developed all the fruit we desired & all the good we hoped for, it has at least strongly emphasized the two reasons on which the removal was based. In the first place our goodly building* with its spacious grounds cost scarcely 600 £ – a sum scarcely sufficient to cover the rent of such a building in Cons'le for three years. And in the second place instead of the much larger sum which would be necessary at the capital even on a very economical basis, our students are very comfortably supported on less than a dollar a week. These are facts which it was easy to prognosticate, & in regard to which there was scarcely room for disappointment. The same is true of the second point yet never till this year of war have we so fully realized the advantages of our situation. While the capital has been kept in a constant state of excitement

with the daily reports of wars & rumors of wars, with harrowing details of bloody battles & inhuman butcheries, & has stood *aurihus erectis* to catch the first growl of the Northern Bear, or to hear the first roar of English cannon, & while even on the last of us the angry billows of war have been surging to & fro, not only disquieting but desolating the land, & finally breaking their fury on the ramparts of Erzroom, we in Marsovan, midway between the Capital of Armenia & the Capital of the Empire, in the centre of a broad land of peace where there is nothing to speak of war save ruined castles of the days of Mithradates, have been sitting in Academic shades, reveling in Physics & Metaphysics, lost in the absorbing pages of Church History; & instead of wearying our minds with the actual sins of Turks & Russians, have been seeking to solve the older & broader question of the imputation of Adam's sin with nothing but a weekly post to call off our minds to the storm which was raging around us.

But in saying that an interior station like Marsovan would be less exposed to the secularizing influence of the capital, it was not meant that it would simply be a more quiet place for study.

and ~~that~~ during their Sem'y course their minds would be less occupied with other things, but also that an institution so situated would be ~~less~~ more likely to be sought only by those who really intended to enter the ministry, & that after entering the Sem'y they would be less likely to be drawn aside into other employments. And here, too, without making any comparisons with other institutions, a glance at our own records will certainly be encouraging. The Sem'y having opened in 1865, the first class graduated in 1868. As we receive & send out classes only once in two years we have in these nine years graduated only five classes, numbering respectively eight, thirteen four, eight & eleven pupils, or forty-four in all. Two of these were blind men who were educated partly as a matter of charity, but who have also, as was hoped, been more or less useful as Christian laborers. Of the remaining forty-two, two choice spirits after a few years of earnest, faithful labor have been called to their reward, five as we regret to say after longer or shorter periods of labor, went to America & are temporarily, at least, lost to the work. The remaining thirty-five have spent all

or nearly all their time in direct Christian work, mostly as preachers, but occasionally as teachers or colporters, & with perhaps one or two exceptions are so employed at the present time. Besides these there are quite a number of young men who are not graduates but who have enjoyed the advantages of the Sem'y for one, two, or three years, who are making earnest & efficient teachers & preachers.

Another of the evil influences of the capital to be guarded against was that the students educated there & habituated to a higher civilization would not generally be ready to return to their wide villages, & live in such a style & on such salaries as they would there be obliged to. Of course this objection holds with far less force against such a place as Marsovan, for the difference between the style of living here & in our widest villages is scarcely greater than the difference between the style of living in Constb as compared with the largest & most favored cities of the interior. Yet even here this has been & seems likely to be one of our most difficult problems; so much so that we feel fully persuaded that the villages of the interior can never be supplied ~~for~~ with pastors from a Sem'y located in the capital or

its vicinity. Experience & all our knowledge of human nature prove that it will be very easy for young men who are anxious to get an education to float into such an institution, but to go back to their rude villages will be to go against wind & tide. It is true that the test would be a good one, & would serve to sift out the unworthy. But is it not wise to apply the sifting process a little earlier - at the beginning rather than at the end of their course of study? If the young men from the vicinity of the capital have not grace enough to impel them to come to Marsovan for the sake of preparing for the ministry, surely we can have little confidence that after finishing their studies they would have grace enough to lead them to spend their lives in breaking the bread of life to the poor, ignorant & degraded villagers who form the great bulk of the population of Turkey.

Again this fact also should be held well in mind that measuring by the present means of locomotion, Marsovan is the central point of the six stations of our Mission, & there is no other station which is at all central.

It is five days from Constantinople, six from Brusa & Sivas & eight from Cesarea & Marsova, the two last being at the extremes, & we can only diminish the distance from the one by adding the same amount to the other.

But it is urged that a school of higher grade is needed than the one at Marsovan. But certainly it is not necessary to transplant a tree in order to make it bigger. Five years ago our standard was raised to the amount of a full year of study; & perhaps the time has already come when it should be raised still higher. Perhaps the time has now come when we ought to put English into the prep'y course, & require a certain proficiency in it in order to admission to our full course, thus giving more time for strictly Theol. studies. To me it would not seem wise to go beyond that at present. The danger of over-education is as real as that of under-education. And in the face of the fierce conflict which is already upon us, it is better to send our Davids forth armed with a sling, rather than have them wait to become accustomed to the cumbrous armor of Saul; always remembering that

it is "not by might, nor by power, but by my Spirit, saith the Lord of Hosts;" and that the Gospel is to be preached "not with wisdom of words lest the cross of Christ should be made of none effect."

Again it is urged that the language of Marsovan is not favorable for a school for all nationalities. Of course it is not expected that any place should be best in every particular. And yet outside of Constantinople there is perhaps no place where the wants of the three nationalities would be so well met as in Marsovan. The public services of the Sabbath are half Turkish & half Armenian, tho' with a preponderance always in favor of Turkish. Moreover on the alternate Sabbaths when the preaching is in Armenian, for the sake of accommodating those who do not understand Armenian, a second service in Turkish is held in another building. And at times a Greek service has been held regularly every alternate Sabbath. And if our Greek pupils should increase, a permanent arrangement of this kind would doubtless be made.

Thus so far as the Armenians are

concerned, it is difficult to understand how anything better could be desired. And if as much cannot be said in regard to the Greeks, yet we feel fully persuaded that these disadvantages will be greatly overbalanced by the advantages arising from being educated together with those of other nationalities. We have seen enough already to assure us that it will do much to promote mutual love & esteem, & to hasten the fulfillment of our Saviour's prayer "that they all may be one"; & so to hasten on that day for which alone we are laboring when the world shall believe in Christ.

Of course even with the addition of our Greek teacher, our instructional force is not yet adequate to the needs of advanced Greek pupils. And to the supply of this want we ask your thoughtful & prayerful consideration. A year from next March we shall imperatively need a Greek speaking native. This want is so immediate that it cannot be supplied from America; & so urgent that it seems to demand the removal here of some one already on the ground. The Turkish department is already well filled by Bro. Riggs who

in accordance with the vote of the Mission was generously given up for this work by the Sivas station. But, as is perhaps generally known, he has also a good foundation both in ancient & modern Greek, & if he could have a year to perfect himself in this language he might perhaps equally well fill ~~that~~ department. But in that case someone else must be sent for the Turkish department.

With this want supplied, in one of these two we feel that we should have an institution worthy of the confidence & hearty support of all our missions — an institution which they might cordially commend to the young men of all these nationalities. Not indeed an institution which would present the very <u>highest</u> attractions to those who are first <u>Philhellenists</u> & only secondarily <u>Christians</u>. But an institution to which those whose love for country & race & language has been swallowed up in love for Christ, & who desire to preach not themselves, but Christ Jesus & him crucified, shall come with ever increasing alacrity, & where by constant mutual intercourse & united study & prayer, these leaders of religious thought

shall more & more be fused into one; & from which by the blessing of the Holy Spirit on teachers & pupils, scores & hundreds shall go forth to labor not for sects & for nationalities, but for Christ & for lost men.

J. F. Smith

Report of Marsovan Station.
May, 1879.

In presenting the report of our station for another year, we wish first of all to record our gratitude to God for his goodness to us as a missionary circle. Though one of our number was obliged to take a few months' vacation just after our last Annual Meeting, & one of our lady teachers was laid aside by sickness for several weeks, yet the lives of all have been graciously preserved, & we have been most of the time in working order. Most of all we have been cheered with stronger evidence of the work of the Holy Spirit in the hearts of some of our dear children, & with greater assurance that their names are written in the Book of Life. Moreover, through the prudent care & foresight of the Prudential Com^tee we were permitted in October to welcome back our old associates, ~~the~~ Mr. & Mrs. Tracy, with their two little boys. Their baby girl came a few months later & received as hearty a welcome as any of them. And we doubt not she is sent to bless all our hearts, & to help us all in our work.

In accordance with the decision of our last Annual Meeting, approved by the Prudential Com^tee, Brother Riggs left us early in November to spend a year or so in Athens, fitting himself for the Greek department in our Seminary. Brother Riggs & family are greatly missed & both school & station work have suffered from his absence. But the good to be gained seemed to demand the temporary sacrifice, & we are already comforting ourselves with the thought that the time of their absence is nearly half expired.

In common with all the world we have been looking for good results from the Berlin Conference & the blessings of the English Protectorate. But so far we can only say that things have gone from bad to worse. In addition to the usual mis-government & lack of government, the old-time security to law-breakers & insecurity of the law-abiding, the last few months have witnessed repeated & persistent attempts to make slaves of a company of thirty-two refugees from the east coast of the Black Sea. Thwarted in one place, mainly by the energetic interference of one of

our pastors, they got orders & officers from the government in Amasia to bring them all there. This order was executed in the coldest season of winter, & just half the number broke down under the hardships of the two days' journey & were left scattered along in the different villages. The rest were thrown into prison for denying that they are slaves in a land where slavery is unlawful & for asserting that they were Christians when their enemies wished to ~~believe~~ consider them Mohammedans. The government officers sided with the oppressors, because they shared in the spoils, — one receiving a woman, another a girl &c. And were it not for the dark & damning deeds of the last few years, humanity would shudder to hear that woman was left to pass through the hour of her bitterest trial not only in the damp, cold, comfortless walls of a prison, but surrounded by a promiscuous crowd. No wonder the little one speedily took its flight from this cold cruel world. But alas! its blood falls on men who fear no punishment & on hands too gory to be stained. When an officer from another place threatened to report their cruelties to the cen-

tral government, they coolly reply; "Report if you wish; we have done nothing contrary to law."

As another example of the "bad to worse" we may mention also that the oldest member of our station after a residence in the country of more than twenty years, while traveling in company with one of our ladies has just been robbed for the first time. So that instead of travelling under the shadow of a British protectorate, he suddenly found himself under the shadow of the assassin's club. These are but specimens of the general state of insecurity, injustice, pettiness & violence. (The foreign of these cases has been reported to the English Embassy, & the latter to our own Government.) We still hope that redress may be secured in both these cases, & that our English cousins will soon be able to show that their protectorate is something more than a name. If not not foreigners & Christians alone, but the great mass of the Turks even will soon be ready to welcome the Russians, or, as they themselves say, "whoever will pule the best."

The Church in Marsovan after twenty-five years of waiting have at length found a pastor — Rev. Mangasar Mangasarian, who

later: May 12. A telegram has come from the Sublime Porte ordering that the prisoners be immediately released, that good homes be provided for them, that those sold as slaves be set free, & that all officers be severely punished who have violated the law in this case. This is the English Protectorate.

had already labored among them more than a year with great acceptance. The examination which took place in the presence of a large audience was deeply interesting & well-sustained, & was followed the next day, the first Sabbath in November by the solemn services of ordination & installation at which more than a ~~few~~ thousand people were present including many from the neighboring towns. As can well be conceived this was a day of joy both to missionaries & people. And none need wonder if amid all other causes of joy some also should rejoice in this, that now at length they reign as kings without us. And we, too, rejoice that whether with us or without us they do reign — that now at length they are a fully organized, independent, self-supporting church. And most of all that they are not inclined to sit down at their ease, contented with being self-supporting, but are already reaching out a helping hand to others. Last fall, they sent off about fifteen liras to the orphanage in Aintab, & since then, right on the heels of a destructive fire which fell very heavily on the Protestant community, & especially on some of the most

fore-handed & liberal of our church-members — they have formed a missy society whose members (already about 40 in number) are pledged to pay nearly a dollar & a half a year, & whose object is to send out preachers of the Gospel to the destitute places around them — both Greek & Armenian. This missionary spirit is in part the natural result of the deep religious interest reported last year. And we rejoice to say that that interest has in a good degree continued. Sixty persons were added to the church by profession during the last year & thirty more have been added since the commencement of the present year. We come up therefore to this our Annual gathering bringing the first ripe fruit of missionary labor — a church fully organized & equipped, entirely self-supporting, receiving constant accessions to its members, & actively engaged in fulfilling the last command of our Saviour to preach the Gospel to every creature. And now we earnestly request your prayers for this church & its young pastor, that, as for a long time in the past so also in the future, every

communion season may witness large accessions to its numbers, & that their zeal & activity may ever be guided by wisdom & inspired by a supreme love to God & a desire to glorify Him.

The other two churches in our field (viz. Vezir Keoprew & Kapon Kaya) for various reasons have not enjoyed the services of their pastors more than half the time. Still there have been a few additions to their membership, & notwithstanding the hard times which have pressed more heavily on them than on some portions of our field, they have continued to pay half the salaries of their pastors. The schools also are prosperous & the work of the Bible woman in Vezir Keoprew very encouraging, nearly forty houses being open to her weekly visits.

Next after the churches should be mentioned the communities of Amasia & Haji Keoy. In each of these places there is a congregation of 100 to 180, & there are about fifteen or twenty church members in each connected with the church in Marsovan, some of whom have been received during this year & we feel that the time has almost arrived for forming churches

in both of these places. The brethren in Haji Keoy have already expressed a great desire to have a church formed & the hope that they shall be able to pay one half the salary of their pastor though now they pay less than one fourth. The schools also in this place are among the best in the field — the pupils having increased from thirty or forty two years ago to ninety. Until six months ago they had but one teacher. Since then they have secured a female ~~teacher~~ assistant without any expense to the Board. In Amasia, too, the large boys' school is supported by the brethren with generous aid from Germany. The brethren also pay a small amount towards the expense of the two girls' schools, the balance, amounting to a lira a month, being borne by the Board.

The small community in Geumenek is in a more hopeful condition than a year ago.

Choum has remained vacant thro' the year as, owing to the apparently more urgent demands of other places, we were not even able to send them a student for the winter.

In Arkat the work of enlightenment has gone slowly forward, & already full half of

the forty-five Armenian houses have become Protestant, & a few individuals give pleasing evidence of Christian character. But it has been evident for some months that the uneducated helper there could not longer command the respect of the community, & we have decided to withdraw him though we know not how his place can be supplied except by a student during our winter vacation.

The comparatively new work in Zilleh seems to have taken vigorous root. The few Greek & Armenian brethren there have as yet done very little towards the support of their preacher; but in addition to buying a burying-ground, they have raised about twenty liras towards their place of worship which was dedicated a few months ago not only by appropriate services, but by generous thank-offerings. For the last three years they have enjoyed the services of one who, though uneducated, is one of our most trusted & experienced preachers; & for a year and a half they have had also an excellent teacher for their school — a member of our ~~school~~ Seminary who is staying out for a couple of years. And the place seems to be a good example of faithful labor

crowned with its appropriate blessing. A year or so ago the preacher said, "there are eleven Protestants here & they are all Christians." I think that a fuller acquaintance has modified his views with regard to some of them. But we cannot doubt that there are some among them who are not only saved, but who are also laboring, praying & giving for the salvation of others.

We were greatly refreshed a few months ago by a visit to the hardy mountaineers of Azabaghulu — an account of which appeared in the Herald for March. This whole village is a colony from Cheoshem & Kapou Kaya. And from the bravery & hardihood of their women, we would suppose that they were lineal descendants of those renowned female warriors — the Amazons, who are said to have inhabited that region. On our arrival we found a grandmother of fifty-five & a great-grandmother of seventy-five just returned from a foot-tramp to their old home across the mountains — having walked from twenty to thirty miles a day. And the way in which our female teacher with a few other women put to flight a band of robbers has already been told elsewhere. By their boldness

in defending themselves, & their possessions against the thieving, murdering Circassians, & by their kindness to the poor refugees of Roumelia, these people have earned the respect & gratitude of their neighbors & hence the outward condition of this colony was never so hopeful as now. More than half the village are already Protestant & most of the others are friendly & are occasionally seen in the chapel. About half the year they are left without a spiritual guide, as their preacher spends the winter months in Hepek, twelve miles below in the valley of the Lyeus. This is a much larger place, but less hopeful. Still there seem to be a few real Christians & some signs of progress. They greatly need a good Christian teacher at least, throughout the year. But we are not able to furnish them even that.

In many respects the work on our seacoast is not so hopeful as a year ago. As mentioned in last year's report, the student who was laboring in the Greek community in Unieh was suddenly taken away by death, & since then they have been left without a preacher save that for five months we sent them one of the best of our preparatory Greek pupils.

They also suffered much from the fire which destroyed about four hundred houses, or nearly half the Greek quarter of the city. ~~The~~

The pastors who had labored for a time in Bafra & Chashambah after a few months returned to their respective churches. And though one of them did much to comfort & strengthen the few brethren who have much of the time been left without a spiritual guide, & who never had enjoyed the services of so able & experienced a preacher, we are sorry to say that the other left the impression (whether true or false) that he cared more for money than for souls & that his time if not his heart was about equally divided between theology & medicine.

The work in Samsoun has also received a severe blow from the sudden departure of their preacher for America. True he is there studying theology & we have a good degree of hope that he will yet return to labor as a Christian minister. But while he is away the enemy has come in like a flood & much of the time there has been no one to lift up the standard against him. They report a

congregation of only thirty, half as large as that of last year. Just now the Pastor of the Regis Keowhen church who felt that he must again leave his people for a season has gone there to labor. We all pray that his labors may not be in vain. But his services for that city are purchased at what seemed to us too dear a price. He leaves a warm-hearted devoted people, a community which after Maisonan is the largest & most wide-awake of any in our field, a congregation of from two to three hundred souls, & for whom as yet we know of no supply.

From this brief survey it can be easily seen that what our field needs most of all is an increase of devoted laborers filled with the Holy Spirit. Such men are needed not only for the places mentioned, but for others into which as yet no laborer has entered, & from whose ripened fields not a single sheaf has yet been garnered. And saddest of all we sometimes fear as already intimated, that among those who ~~are~~ have gone forth to this work there may be some who tarried not in Jerusalem till they had received the promise of the Father — men whom <u>we</u> have sent rather than the <u>Master</u>. And hence it has come

to us with a new force that we must pray the Lord of the Harvest that He would send forth laborers into his harvest.

But on the other hand we have great occasion to rejoice that there has been a healthy increase in the number of Protestants, a really large increase in the number of church-members, amounting in Marsovan to 33 per cent; & a decided increase in missionary spirit and in contributions for the general evangelical work, which for the past year amounted to almost two hundred pounds. And all these are but slight indications of what we who are on the ground can very plainly see — viz., that the whole mass is becoming leavened with the Gospel. Among outsiders this is manifested sometimes by the increased bitterness of some, but especially by the greater readiness of many to listen to the truth & to adopt Protestant ideas, Protestant books & Protestant methods in conducting schools, & even Protestant prayer-meetings. In the Protestant communities it is manifested by an increased attendance on the means of grace, more moral lives, more Christian ideas, & the constant accessions which are being made

to our churches. But most of all it is manifest in the church-members themselves — their real growth in grace — their more Christian way of living, feeling & of acting — the patience with which they bear their losses, the Christian way in which they settle their disputes, and a constant broadening spirit of philanthropy, leading them to labor more earnestly & give more systematically and more cheerfully to supply the temporal and the spiritual wants of men.

In behalf of Pearsonian Station

J. F. Smith.

Report of Theological School.
May, 1879.

The past year has been an uneventful, but a prosperous one. The class received a year ago was the largest & most promising we ever had. Of the twenty-eight then received one was dropped at the close of the year, & two are staying out for a year or two to teach & preach leaving the present number twenty-five, three of whom are Greeks & twenty-two Armenians. While here they have greatly commended themselves to us by their Christian deportment, their diligence in study, & their earnest inquiries after the truth. And during the vacation they all labored faithfully as teachers, preachers & colporters, not only throughout our own mission, but even beyond. Just at the close of the fall term an urgent appeal came from Erzroom, & to three of our young men it seemed a call from God directed especially to them. Brother Cole has already told in the Herald what a good work he had for them to do, how well they did it, & how much he was refreshed by their coming. His letter of thanks to us was exceedingly cheering & made us feel anew the greatness & blessedness of our work. And the young men themselves returned

with joy like the seventy of old, having learned as never before that the path of greatest sacrifice is the path of highest joy.

The advanced class are away this year also, doing a good work as teachers & evangelists, expecting to return next spring to complete their studies with the present class. It is probable that some of those now here will then be obliged to stay out for a time to fill the places of some time called in. Still we expect to commence next spring with a class of <u>thirty</u>. And it is the opinion of the trustees that this large class should be kept here three years longer instead of two, so that they may secure that more thorough knowledge of English which, according to the action of our last Annual Meeting, is hereafter to be secured by bringing it into the Preparatory Course. All the arguments urged in that case apply with equal force to this. And tho' this does not necessarily follow from that, yet it is the natural sequence of it, & we trust will be approved by the Mission.

As mentioned in the report of last year we shall soon be greatly in need of a new dormitory building. The present in addition to recitation rooms was intended to accommodate thirty pupils. But, as

seen above, we expect next spring to have that number of Seniors. Owing to the lengthening of the Preparatory course, as we decided last year, we shall have no Junior Class till a year from that time. But we have now sixteen pupils in our Preparatory school — nine Greek & seven Armenian. And there are probably as many more in the preparatory schools of Cesarea & Baghchejik, so that the prospect is that a year from next spring we shall have a Junior class of nearly thirty, for all of whom dormitories are yet to be provided. We are compelled, therefore, to ask for an immediate appropriation of about 300 liras to meet this want occasioned by the growth of the school.

The fact of our having but one class here these two years rendered it possible for us to spare our assistant teacher, Rev. Avedis G. K. Asadoorian to labor in Amasia. The good he has done there can be appreciated only by those who understand the history & peculiarities of the Protestant community in that place. But in asking him to undertake for a season this more pressing work, we had no idea that his separation from us was to be more than temporary. But he now feels impelled in the Providence of God to accept a call to become pastor of the Vlanga church in Constantinople. He has been connected with the school from-

its very beginning fifteen years ago, grown with its growth, & had an important part in its instruction & its usefulness. His influence for good has also been largely felt throughout this whole field & especially in this city — where in the absence of a pastor, many of the duties of a pastor have often fallen on him. Moreover in all these years he has been in hearty sympathy with us in our work — truly a brother beloved. We are very sorry to lose him from the school, from the mission field, & from our social circle. But we believe he has been guided of the Lord, & so can only pray that the divine blessing may follow him to this new & important field of labor plentifully endowing him with new wisdom for new duties, & making him as rich a blessing to that church & city as he has been to this school & this mission field.

As a new class is not to be received till a year from next spring, the question of the best method of supplying his place need not be settled at present. This question is closely connected with another which has long agitated the minds of the trustees, viz., a better arrangement for our prep'y school. It is hoped that we shall all have these questions under prayerful consideration & that some plan will be proposed by the trustees in their next Annual Report.

In behalf of the Woman's Station,
J. F. Smith.

Report of Girls' Boarding School.
May, 1879.

Among all the instrumentalities for good in this land, the Girls' Boarding School stands in the first rank. More than any other it combines the best influences of our religion and brings them to bear on the most plastic material. Taking young girls from their homes of ignorance & vice, it brings them directly & constantly under the influence of a well-ordered Christian home, of thoroughly educated Christian teachers & the daily instructions of God's word. It is not spasmodic like the pulpit: it is not one-sided like schools of science; it is not intermittent like even the best of non-boarding schools. It constantly surrounds these young minds with an atmosphere of purity, intelligence & refinement, & aims with God's help to form the whole being in a Christian mold. The past annual reports of this school have abundantly shown that this wise combination of means has to a very large degree secured the expected results. The exceptions have been very few & those, mostly if not entirely, when the character was too fully formed before coming here. This last consideration renders the Preparatory department of the school exceedingly important, and

leads us to prefer the younger to the older applicants, & to bring them here for their preparatory ~~course~~ studies rather than to insist on their completing their preparation at their own homes.

The graduation of a class of ten a year ago left the number of regular pupils unusually small. The number of boarding pupils for the year is thirty-one; thirteen of whom are in the regular course, & eighteen in the Preparatory department. We have also sixteen day scholars of whom eight are in the regular course, & eight in the preparatory; making a total of forty-seven pupils. The preparatory girls are in the same building with the others & are taught by the same teachers save that a few of their lessons are given by the more advanced scholars of the regular course.

One of the hardest trials we have been called to pass through during the year was the giving up of one of our best girls to return to her Armenian friends. A little more than a year ago her dying father, though not a Protestant, committed her to us saying that he could not die in peace till he saw her safe in this school. A few days after, he passed away. And for a year the mother consented to her remaining. A little delicate girl of thirteen, she was one of the sweetest & brightest pupils we have ever had.

Coming here prejudiced against Protestantism & resolved never to change her religion she yet began almost immediately to drink in the truth with true childish ~~eager~~ eagerness & was soon in perfect sympathy with her new surroundings, & of late one of the most active in the girls' prayermeetings, & has given pleasing evidence of a change of heart. But a few weeks ago her brother came to take her away. As she was returning from church she was almost forced by him to enter the house of a friend, where she was importuned, taunted & spit upon. Her heart was almost broken with grief & fear; but she remained firm through all, & simply replied, "I have given myself to Jesus." But at length we felt compelled to yield to the claims of her friends & to let her return. We hope she is one of Jesus' lambs. But she is now a lamb among wolves who will seek to destroy her soul by surrounding her with the vanities of the world. And they will doubtless soon insist on her marriage. But much prayer has been offered for her & will follow her continually & we trust the Good Shepherd will keep his own.

We have never had a brighter & more promising set of pupils than those now here. Much religious interest was developed soon after the week of prayer, & ever since

then they have continued to hold prayer-meetings among themselves almost every evening in the week. Only one has yet been received into the church during the year but others are anxious to be received soon. But though we hope that some of them have indeed become new creatures in Christ, yet in common with all orientals it takes them a long time to learn that obedience is better than sacrifice, & that going to prayer-meeting & making of long prayers is not synonomous with true religion. Still we feel an assured confidence that as in the past so also in the future God will bless our labors & hear our prayers: & that these pupils shall be enlightened, regenerated & sanctified by the word of God which constitutes so large a portion of their daily studies.

In behalf of Marsovan Station

J. F. Smith.

Report of Marsovan Station.

Our experiences in this station have been more varied than usual during the year. We have had the expected and highly appreciated reinforcement in the arrival of Mr. Herrick & family; on the other hand we have parted company for a time at least with the senior members of the station, Mr. & Mrs. Leonard, who will be greatly missed. Our feelings would be very different if we were not called upon to record any greater changes than these. But death has invaded our circle; he has taken away the sister in whose heart was no guile, in whose tongue was the law of kindness, who was adorned with the ornament of a meek & quiet spirit. In the midst of her usefulness, in the midst of her ministrations to the poor for whom she gave up her life, through exposure to contagious fever, — out of the midst of the loving circle that cling so fast to her, she was called suddenly away. Sister Lizzie Smith had been for seventeen years connected with this station. It is hardly the place to eulogize her, but every

one who knew her at all will readily acknowledge that her perfect sincerity, her self-abnegation, her gentle and modest demeanor, connected with her natural endowments and accomplishments, above all her piety acquired in no second-hand manner, but at the feet of Jesus Himself, make Sister Smith a study for us all. It is difficult to represent in words how such a character weighs down in comparison with the self-conscious and pretentious; what an amount of esteem such a spirit draws where it demands none.

We have tried to dispose our forces to the best advantage for pushing on our work. Brothers Smith and Herrick (the latter arriving late last year) have remained in Marsovan occupied to the extent of their ability with work in the preparatory school or in the study. Messrs Leonard & Tracy have been minded to go out into the field & spend the long vacation where their labors were more urgently needed than in Marsovan. Accordingly Mr. & Mrs. Tracy left Nov. 12th for Amasia where they remained, thoroughly enjoying their work for more than five months,

and came away with regret April 19th. Mr. & Mrs. Leonard had a similar experience in Samsoun. These four members of the station feel to warn others who make such expeditions that after spending a few months in constant preaching, visitation, & working up the various Evangelical interests, they will find themselves rooted in the soil of the community, & be subjected to the heartache when they come to leave. And yet these brethren & sisters seem possessed with the desire to try the same experiment again, & we learn that the same plan has been adopted in other stations. Perhaps the Lord's hand is in this. While the pastors & preachers are pushing for foreign lands in pursuit of higher advantages, let the missionaries push for the direct work & the hearts of the people; as for the result, let the Lord do what seemeth to Him good. If the force of the men on whom we had depended so largely prove too centrifugal, let there be a reaction on us to drive us deep into the actual work among the people. While the minds of so many in Turkey are occupied with the <u>great future</u>, let ours be occupied with the <u>great present</u>, which is the seed of the future.

We feel very bitterly in Marsovan the lack of preachers & teachers, notwithstanding the presence of the Theological Sem'y. Probably no station in the Mission is ~~so~~ more destitute unless it be Sivas. They made us keepers of the vineyards, but our own vineyard have we not kept. We have or ought to have about twenty out-stations; we are not able to occupy more than about five regularly & efficiently. There are three churches in our field & all three are now without pastors, one having lost his christian character, the other two being on the road to America.

The work in the city of Marsovan has been quite prosperous. During the year thirty-nine persons have been received into the church on profession, & one dismissed. The congregation has been well sustained; the absence of discord has been very gratifying. The spirit of benevolence has been apparently on the increase; the contributions for various religious & educational objects have been 11000 piasters against 8,800 last year. The brethren have established a missionary society, raising about thirty liras during the year for evangelistic work in the surround

ing regions. This work has been begun in the city of Costambool, a very promising field where a preacher has been supported for several months.

The brethren's common schools are in a fairly flourishing condition though not so full as they were at one time.

Amasia has, we hope, taken a new departure. The brethren & sisters gathered gradually but very cordially at length around Mr. & Mrs. Tracy who had come to labor among them. There was a steady growth in every direction during the winter. The congregations increased & the attention was more earnest. Prayer meetings were well attended & especially the sisters' meetings which became very interesting & very full. The girls' school was reëstablished with an excellent teacher, and soon had forty pupils, most of them from among the Gregorian Armenians. The attendance at the boys' school has risen to near the same number. Among the boys is one Mohammedan, the son of a prominent man in the place. For weeks 20–30 Armenian children came to Mrs. Tracy every day from the streets of the quarter, to learn Scripture texts in which they made gratifying progress. These children

would go about the streets reciting the ten commandments, texts on lying, the story of the prodigal son, &c, while women would stand in their doors & listen. But when Lent time came, the time of confession & taking the communion, the usual amount of religious fervor & the spirit of persecution consequent upon it, manifested itself. The children were mostly frightened away & some were taken out of the school, though they soon began to drop back into it. The brethren have made a grand advance in benevolence, doubling the figures of last year. They are now ready for the organization of a church; they only wait to find the right man for pastor. A Bible woman has been meeting with excellent success in the city. Notwithstanding all drawbacks, we think Amasia has never been in so hopeful a condition before.

Avkat has been occupied during the year by a helper acting as preacher & teacher & that with a good degree of success.

Azabaghili has had no preacher or teacher except for four months during vacation. The place has been lately visited, the Lord's supper administered, & several persons examined,

three of whom were accepted. This is one of the saddest of villages. Out of twenty-five families only four have been able to eke out a year's living on the year's income; all the rest have borrowed money at about 30 percent interest to buy bread to live on. A Circassian village of two hundred houses is situated half an hour away, from whose inhabitants they suffer constant damage. The Circassians are somewhat friendly to these Protestant villagers, some of their number having met with kindness at their hands while cold & starving. They do not therefore rob & murder them, but spoil them in little or friendly ways, coming half a dozen a day to eat of their scanty bread, appropriating any sheaves of wheat which may be left in the field at night, or gathering the heads of the unharvested grain in great lapfuls. The condition of the Azabaghili people like that of many Armenian villagers is so evil that they are anxious to leave & seek more hospitable regions. They are beginning to seek homes on Russian soil.

Bafra is only irregularly occupied for which we are very sorry. We understand that there is special awakening in the place; individuals

having avowed themselves evangelical, & persecution from the Greek church is the consequence. They are very desirous to have a preacher sent them, but we have none to send.

Charshamba has just emerged from beneath the waters of the swollen Iris which has done great damage there. A successful school has been carried on most of the year, but we are unable to furnish a preacher.

Chorum has been without a preacher, having a woman teacher, & some aid & comfort from the presence of a Marsovan deacon.

In Gemunsh the work ~~is~~ is in asphyxia on account of a virulent quarrel.

Haji keoy was in a prosperous state, & about ready for the organization of a church when Satan appeared on the ground, raising a disturbance by which the preacher was thrown into prison for very slight cause, & a law-suit lasting six months put a damper on the work. We hope it is now past and that the cause will revive.

Herek has a small but intelligent and gradually increasing community with one or two

fine Christian men. There is no good school in the place: if we were able to furnish them a good teacher, nearly the whole Armenian population would probably wish to avail themselves of the advantages thus afforded. The valley at Herek being wonderfully well adapted to the production of tobacco, every foot of land has a high value; hence the brethren have great difficulty in finding any site for a place of worship. This is the second year during which there is but one preacher for the three places, Avvatia, Herek, & Azabaghili; the latter two four hours apart, the former fifteen hours away.

Kapoo Kaya is now a somewhat indefinite name in our reports; it refers to a scattered population the most central point of which bears the name, but the work is divided, schools being established in three or four places. The development of the work in those regions is very gratifying, but the condition of the church is very sad. The brethren seem to remain faithful, but their pastor is in disgrace, & the cause has been greatly hindered by the reproach thus brought upon it.

Sameoun has been occupied during the winter by Mr. & Mrs. Leonard & the preacher Baron Seulbenk. Though the condition of things was very discouraging in the fall when they arrived, it is again quite encouraging now. Numbers crowd into the incommodious quarters used for worship. Permanent preaching service & good schools would accomplish excellent results in this place. We are happy to say there is now a preacher, but - but there is neither teacher nor schoolhouse nor chapel. What shall be done? In the past we have asked for a small appropriation to provide a place of worship, but after long trial we have discovered that the amount asked of the Board is scarcely more than half enough for the purchase of any eligible site even, let alone the building. The financial strength of the Protestant community is very little; the expense is many times greater than they can provide for. Shall Evangelism in this place continue to live a vagabond life, now here now there in unsuitable rented quarters, the public not knowing where to find it, or shall we venture to ask for the means to establish a decent, permanent

centre to be held by the Board till the brethren are able to possess it? We have decided to ask it much as we dislike to swell our estimates. Samsoun has felt more than any other place in our field the derangement of prices, though all have felt it. There it has broken over bounds; the cost of living has about doubled within fifteen months; therefore let there be no surprise at the larger estimate for salaries in the place.

Unieh has not been supplied in a manner at all regular, having only a teacher a part of the time. Here we meet three great wants again, the want of a preacher, a teacher, & a place of worship. In regard to the latter we encounter the same difficulty as at Samsoun only in a less degree. These two places should be made exceptions to ordinary rules, being important sea-board towns with weak Protestant Communities.

Vezir Keopreu grows & prospers notwithstanding hindrances. During the year seven have been received into the church & none dismissed. The brethren have added to their pastor's salary & done grandly in providing a fine location for a church, parsonage & schools. With much patience & persistence they have succeeded in obtaining

possession of a very large khan which will accommodate all their institutions. For this object they have raised about 100 liras, and assume 50 more, a great lift for them.

Yenijé is not now occupied; it is so small a village that we cannot afford it a helper.

Yaghbasan is a Greek village newly occupied; it is in the neighborhood of Charshamba. Several houses have accepted the truth, & the Greek ecclesiastics are busy persecuting, slandering, imprisoning.

In Zille the work has hardly been in so prosperous a condition this year as last.

Costambool has been occupied by the missionary society of the Armenian church. We wish success to this new undertaking; it is one in which the missionaries have the liveliest interest. We wish above all things that the ~~missionaries~~ churches may become missionary in character, for then we are assured of their genuine spiritual life. We are informed that the brethren have already found encouragement in their labors in this place.

A colporteur or two have been at work in some parts of the field & have met with a good degree of success.

Our tabular view shows an increase of benevolence of 29 per cent above last year, in churchmembership an increase of 14 per cent, but in average Sabbath congregations a decrease of 8 per cent, and in the number of pupils in schools a decrease of 16 per cent. This diminution does not, however, altogether represent a reality, for we have not been able to get complete returns on account of the interruption of communication during the severe winter. The probability is that there is increase rather than diminution in attendance at worship, and very little if any falling off in the number of pupils in schools. Indeed information received since the tabular view was made out goes to show this.

On the whole we have reason to be of good courage: a great door & effectual is open to us, though there are many adversaries and many drawbacks, the most painful of which is the paucity of faithful laborers.

Girls' Boarding School.

There is nothing specially new or marked to report in regard to this branch of the work. The number of boarders has been 25, the number of day scholars 15, or 40 in all. There has been no striking religious interest in the institution during the year. A class of six graduated last fall. Of these two are successfully conducting schools in Sivas, one in Amasia, & one has been teaching in Zille through the winter.

One of the native teachers, Maritza, greatly beloved here, was married & moved to Talas last fall where she is filling a useful sphere as the preacher's wife. And now the other teacher, Anna Bedrosian, connected with the school so many years, has gone with Mr. & Mrs. Leonard to America. The corps of teachers being thus diminished, it has been thought best to make a vacation for a few months till a good native teacher can be secured. We have the hope of such a one's help ere long.

Theological Seminary

There is now but one class in the Seminary numbering last term 25. Of these four have remained out on account of ill health, & four have remained for other reasons. On the other hand six members of the former class who had been engaged in Evangelical work during a two years' intermission in their course have returned leaving the present number 23. This class seems as promising as any we have ever had though we are aware than nothing but the stern ordeal of the work itself can manifest fully their character. We discover at present much agitation in the minds of the students on the subject of going to foreign lands for education. There is a great & wide-spread desire to go. Various reasons are given on the part of those who have this desire. Formerly the standard reason was the necessity of learning English, but we have discovered that to be little more than an excuse, for preachers who know English well are as anxious to go as any. We cannot pronounce upon the motives of the men who entertain or favor this desire;

but we seem to find their principles & ours fundamentally disagreeing on this point. We suppose the American Board is committed to this principle, that the agencies for the evangelization of a country should be raised up in the country itself. To accomplish this result is the main work of the missionaries. The Society which sends us out disapproves of the plan of removing the native ministry of any country which it occupies to other countries to be educated. That is the churches in America will not in any land establish schools & Seminaries for the preachers & teachers, and at the same time transport them to other lands for their education, nor do they wish us to countenance this course, involving double expense. Much less are we justified in sending men to other churches not connected with our society, who have missy work of their own which they manage on the same principles. Of course none of us wish to abridge the liberty of any man to go to any country provided he pay his own expenses. But the thing demanded of us is <u>that we by our recommendations</u>

enable them to go to America & be supported by the churches who send us here to avoid the necessity of their going.

The ideas of many preachers & students on this subject seem not a little remarkable. Is it true that the schools & seminaries in Turkey fail to give the necessary education? Must it be sought in America or Europe? If so, how will it be when the Christians of Turkey have schools & seminaries presided over by their own sons educated say in foreign lands? Will not they encounter the same difficulty which we now encounter, viz, ~~namely~~ the preference of foreign over home institutions? Are they not now setting the example before their countrymen, & will not their turn come to see their own educational institutions despised & rejected by the youth who demand foreign education and the benefits of travel, as they now demand them for themselves? Or must we suppose that two or three years in America will make natives of this country so superior to Americans that they will return & establish the institutions of Turkey successfully where Americans fail, and that then all desire to go abroad will vanish from the minds

of the youth. We have sore trials with our young preachers & others in this respect. We say to them, You have the advantages of seven years of study here near your homes; you ought to make the best use of these advantages, & then go eagerly to work among your people, vast numbers of whom have not even learned to read & do not know so much as the main facts of the Gospel. You will not be enough better prepared to evangelize and instruct this people by going to spend years abroad to pay for the loss of time & opportunity.

We know it is thought that great benefits have been derived by some by foreign education & experience and that greater usefulness has been attained in consequence of it. It is very possible there are exceptional cases, though in our judg they are greatly magnified by some; there are we believe few preachers educated abroad, however much they may have accomplished in this land, who would not have accomplished more, & much more good, if, after availing themselves of all the advantages furnished them here, they had given their whole time & their whole souls to the work so broadly opened up before them. We believe that had all the preachers & teachers

from the first followed this single-hearted course, long before this all Turkey would have been shaken by their power; long ere this all the land would have been dotted with evangelical churches & good schools & colleges. Discontent with the advantages furnished has frustrated success & put the work back very far. Murmurs of some on account of the insufficiency of educational advantages, & the breaking away of some to seek better, have awakened discontent among the rest & damped the enthusiasm of laborers. The departure of the few for education abroad has ~~[illegible]~~ rendered the many uneasy & slackened their hands from their work. If this zeal for going abroad had been replaced by a corresponding amount of enthusiasm for the work at home, all Turkey would have been mightily changed before now, and those who are to day leading men would have now a greater influence even than they have on the people among whom they dwell. We hold also that ~~[illegible]~~ considerations of patriotism should influence all to support cordially the institutions planted by Christians in their country & for their country. Coldness towards these is coldness to their country's best interests.

What more can we do or say? And the fever is just now high. We see no way but to work on & do the very best we can to raise up good, devoted, well-prepared teachers & preachers, trusting the result to the faithful God who has called us into this work. The Redeemer's kingdom will come in the way He chooses, & to Him be all the glory, not to Americans, or Armenians or Greeks or Bulgarians. No doubt all of us who love our Lord Jesus Christ in sincerity shall some day see alike, & it will be a happy day. No doubt the preachers & missionaries are alike human & liable to mistake. We cherish the hope that in matters where we disagree they are striving to do right. We also cherish the belief that in a sphere beyond the mists & suspicions of this life they will see that when we opposed their ideas, when we reproved, rebuked, & exhorted them, we did so out of love to them & their people, because we wished them & their people to choose the most direct path to holiness, Christian manhood, & true civilization.

We have made English an every-day language in the Seminary, & expect the

students to use it as their medium of communication with each other & with us during the greater part of each day, in order to familiarize them with its idioms. One point to which we especially desire to call attention is this,—the immediate necessity of two teachers of the first order, one Greek & one Armenian. We ask for the earnest Coöperation of the Mission in this matter. The Greek teacher who has been with us for some years is so seriously afflicted with bronchitis that there is perhaps no hope of his returning. The class of Greeks will be large next year. With Mr. Riggs & a good Greek teacher to carry on the Greek classes, Messrs Hesich & Riggs, ready in Turkish, & Messrs Smith & Tracy using Armenian, while English is made the medium of communication, as well as instruction in part, it would seem that the Seminary ought to be able to fulfil its mission.

The time is not probably far distant when the scientific & theological departments will be separated. This is what ought to be done as soon as possible. Academies ought to be established, one in Marsovan, one in Cesarea, one in Sivas, & one in Marissa perhaps Robert College answers the demands

of the other stations); these academies supplied with good teachers, & all necessary apparatus for the assumption of all scientific instruction required. These need not be dignified with the name of colleges till they grow to the stature which makes it appropriate; but they should do as a matter of fact the same essential work which the young colleges are doing, & they should be on a pay basis. If any one asks why we make this declaration, the reason is this, as long as the only cheap & accessible institution for advanced education in a Mission is a Theological Seminary, we shall never know whether its students are drawn by the desire to preach the Gospel, or the love of education. We now have no sieve but the station class, and the holes in that are too large. It is better than nothing but only half answers its purpose.

We remark in conclusion that our station-class in Marsovan numbers fifteen.

In behalf of the Station

C. C. Tracy

Folio Fine c. 1880

Rec'd July 6. 1880

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Contribution of W. A. Spalding
to
The Report of Kamloops Station

(over)

With much reluctance I have undertaken to complete the report of our station. The observations of a novice in any department of christian labor must necessarily be crude, and his sanguine anticipations of the future will be regarded by the veterans of robust experience with a certain degree of allowance. We desire to improve this opportunity to thank you for the cordial greeting we received when we arrived on Kusaiean ground. Your words & letters of welcome, so cheery & helpful will not soon be forgotten — we accept them as a guarantee of our loving adoption into the Kusaiean Household. We reached Ascension the 4th of Jan. & the week succeeding, Mr Parsons & myself started upon a tour of the field. Baptcheyuk seemed to be recovering from its former demoralized condition and a gratifying activity was visible. We found the little company at Ermasak suffering persecution of the most malignant character. A woman was severely beaten because she suffered her daughter to marry a Protestant. She was afterwards thrown into prison on the plea of a debt. Those connected with the Monastery employed every means of intimidation consistent with safety to themselves, to injure those who had espoused the truth and prevent its further spread. The brethren then

exhibited a courage & fidelity — which proved their christians of sterling worth. Assisted most zealously by the friends in Kicomedia they confronted the vartabeds before the Pasha and the council, stated their grievances and demanded protection. During the closing day of the trial it was known that bribes were being offered to & hope almost died out in the hearts of the persecuted. But contrary to expectations and apparently by the interposition of Divine Providence the Pasha rendered a decision adverse to the vartabeds. He sternly reprimanded them and assured them that if the offence was repeated the consequences would be disagreeable. The church in Adabazar we found self-supporting, harmonious & in a spiritual condition hopeful & full of promise. At Hoordbeleg a new Helper had been installed not many moles before we came. It was hardly time to judge of his prospects of success. The school had commenced auspiciously and upon the Sabbath there was usually a congregation of 20 or 30. Chergileir, where both a preacher & teacher are stationed presented many hopeful tokens of good. Owing to the instructions of a former laborer, it was a difficult task to break down the prejudices & win the hearts of the Old Armenians. Mr Parsons reproved himself as much encouraged

regarding this place and the adjacent villages. At Shabs Shabs we found violent opposition to the truth and only two brethren, one a valiant Paul & the other a quaking Peter. Only the evening previous the itinerant helper had preached as. He was interrupted at the house of our steadfast brother but some a large mob crazy with drink & unreasoning hate surrounded the building & demanded that the Helper should depart. Finally the helper fearing harm to the home or person of his host resorted to a coffee-shop where in the midst of a drunken, swearing throng his position was not enviable. But late in the evening the before-mentioned brother rising from a sick bed went to the coffee shop and in spite of the threats & cursings insisted that the Helper should come and stay through the night at his house which he did. When we arrived this brother was quite sick on account of the excitement occasioned by the commotion of the previous evening. The Parsons spoke words of comfort to him. We went to one of the coffee-shops which was crowded with as rough a company of men as I've yet seen in Turkey. Most of them were drinking & gambling. The chief man of the village apologized for his disorderly people by saying that as God made Satan so God was the cause of sin. This opened the way to for an animated conversation concerning the nature of, and responsibility for sin.

The broad coast upon the orders that morning may

sometime be found. I thoroughly enjoyed the time the discomforts of travelling which in the first experience would of course be severe, were nothing to me compared with the insight of missionary work with which I was favored. If I had come to Turkey with fanciful, romantic notions, an early and personal contact with the prevailing wickedness & error, and the obstacles in the path of those toiling here was sufficient to dissolve them. In his contribution to the report Mr Parsons mentions Nicomedia with much hopefulness. Since he left us in February his hopes have been still further realized, his prayers answered, and his sacrifices wh. are familiar to you all, have been rewarded. During the service of the present Pastor, a period of more than six years there has not been a season of such spiritual refreshing. As the invalid Hadjee of Adabazar remarked to me last week "The church of Nicomedia is no longer the coldest but the warmest." The increase of interest and tangible results have been quiet but steady. The prayer-meeting which we commenced about the time of our arrival and not without many forebodings of failure on the part of the Pastor have proved to be a success, as many attending as meet for worship on the Sabbath and no lack of brethren to take up the time. The Pastor was praying for the descent of the

Holy Spirit - with - a confidence in God's promise which was truly refreshing. While yet - the ch. only was experiencing the influences of revival, he predicted the present - interest - among the old Armenians He exhorted his flock to tell the story of the cross at - their places of business, upon the street - and wherever Providence might - afford them opportunity He ~~engaged~~ sought - access to the homes of the Old Armenians and, strange to say was treated with - the utmost - courtesy and in some cases was be - sought - to explain the truth. This new spirit - of prayer and increase of christian work produced just the effect we might - expect. Soon the chapel was crowded and not - a few among the homes were old Armenians. Soon we heard of men who wished to know Christ; who had determined to bear the persecutions of their families and choose to a pure religion. One day the Pastor was summoned from our Armenian recitation to talk with - a man who was deeply agonized under a sense of sin. Being a man of some influence & worldly prosperity - it - was hard to give up all for Christ - "They will trade with - me no longer" he said "but - if I starve I will be a christian & go with - you" He appears to be entirely changed and there is no doubt - but - his lot - will be cast - with - us in the future. Another who is a brother of a higher official

in the Armenian church here has met with most violent persecution in his family but cannot be persuaded to turn back. Still another has been forsaken by his wife but continues steadfast. Some of the Armenians also attend our meetings are perhaps influenced by motives of curiosity but let us hope that in spite of themselves they may find Christ. There is a spirit of enquiry among the Jews. They desire religious books. Few of them have asked for a religious paper printed in their own tongue. The young men have formed two societies, one for the care of the book department & the Avedaper, and the other for the promotion of evangelical works in Kizmedia and the surrounding villages. For the latter purpose they have agreed to raise 40 piastres a month and petition for 150 from us. After Mr Parsons' departure, a girls' school was urgently requested. Bro. P. having previously consented to the commencement of the school this year it was thought best to make the necessary arrangements. In the stipulation concerning payment of the teacher, rent, & tuition I was assisted by Bro. Hitchcock of Constantinople Station. I am pleased to say that the people manifest a lively interest in the school, that the teacher is competent

and faithful and that the undertaking appears thus far to be a success. Since the 1st of Jan., 12 have joined the church, six of these at the communion last Sabbath. In the matter of self-help, this ch. shows a commendable spirit: It pays one fourth of the expense of the two schools, 3/4 of the Pastor's salary, have promised to pay 1/4 of a native helper's salary in the city and adjacent towns; have paid me more than five pounds towards a bell, have promised £10 and paid half of it for a cabinet-organ have pledged £50 towards a parsonage and nearly £150 towards a new church edifice; by the generosity of a member of the church, is in possession of a fine chandelier, and by the united contributions of the people Ch. and benevolence, has received a new set of curtains In April Mr Hitchcock & myself made another tour In usual places the work was progressing with unusual results: Since the Jan'y tour the school in Homedeleng has doubled and the congregation has increased to one hundred being three times as large as before and several new brethren are reported The Helper's wife devotes four days of the week to work among the women and is heard by them most eagerly. Adafagar was to receive 8 new members the ensuing Sabbath; had raised £10 (10) for an out-station in a neighboring village and in every respect was in a prosperous condition. The Pastor had visited Armash

Hascat, Tamluks and other villages to perform missionary work and reported many items of interest. In Kumarh & Hashal the work had grown with surprising rapidity. In the former place, & in the latter five new families have been added. Much of their success has owing to Tavit - the itinerant helper. In Tamluks 3 new families, in Sabange several inquirers. The helper & also the teacher in Chungalil had labored alternately in Shals Shals, Sudty Ortague & Kerenil. In each of these villages they have gathered little congregations and have a few families as a nucleus of a work which promises well in the future. Mr Parsons had reported the persecution in Shals Shals to the Pasha who once more rendered a decision as honorable to his character as it was just. There, a little time before, it was unsafe to harbor an Protestant - Helper one was came to them unmolested and preached the gospel to attentive listeners. I would fain close this report without referring to Baghchagils & Corayels. In the former place fresh trouble are disturbing the peace of the church and doing injury to the cause. They need some stout-hearted men to lead them out of the wilderness. If they may only secure a pastor of the right stamp the hurt of the daughter of Zion may be healed. This field of labor is one concerning which Mr Parsons is very sanguine

He believes that before many years will have passed that there will be a church of 1000 members.

But what is most needed is a thorough indoctrination with the spirit of brotherly love. In Arapiles some of the brethren are hostile to the present helper and commotion & recrimination is the order of the day. There is no doubt but that the Helper has lacked not only discretion but spirituality to a lamentable extent. It does not seem best, in the present state of affairs that he may devote his whole attention to that village. In closing I am thankful to say that Pastors, Helpers, teachers churches & people evince the most cordial good-will towards the missionaries and a cheerful desire to cooperate with them in the work of the Lord.

ne — Nov. } Nicomedia Station Report. { 1873.

By vote of the Committee ad-interim Nicomedia was made a part of Constantinople Station November ——— . The following report extends only over the first half of the year since the last An. Meeting.

Mr. Spaulding removed from Nicomedia to Bardezag the second week in June and took up his residence in apartments prepared for him in the Girls School building. During the summer he was engaged in the study of the language, assisting in the station class and occasionally preaching in Ovajik and Nicomedia. He preached his first and last sermon in Bardezag on the second Sabbath in September. On the same day he was taken sick and on the 23rd of the same month was taken to Constantinople whence he left for America on the 22nd of October.

During the period over which this report extends I made two complete tours of the field accompanied by the deacon of the Church in Bardezag and with Miss Farnham & Mrs. Parsons visited Armash Hoskel Tamluk, Adabazar, Hunjélar and Kondbelung. Aside from these tours I spent two Sabbaths in Adabazar and five in Ovajik. The rest of the time I assisted in the Station Class and in supplying the pulpit in Bardezag.

During this period pastor Sarabet of Nicomedia was in Scutari on account of his health, his place being supplied in part by Baron Arakel the teacher and in part by missionaries from Constantinople & Bardezag. Pastor Alexander was in Scotland and his pulpit supplied by a

committee chosen for the purpose from his own people.

Bardezag was without pastoral care. The brethren in Armash and Haskal sustained of themselves two services for public worship on the Sabbath. Koordbeleng and Hunjilar shared & enjoyed the labors of Baron Garabet of Bardezag as teacher and preacher. Baron Gaios taught the school in Ovajik. Baron Abkar formerly of Angora labored in Jenikeny and Ortakeny, and preached occasionally in Chengilar.

The rooms for the Girls school in Bardezag were finished and dedicated early in July, Pastors Gozaros of Brousa, Ho-hannes of Rodosto and Garabet of Nicomedia and Drs Wood and F. G. Bliss taking part in the public exercises on that occasion.

A sweet toned bell weighing 70 okes was presented the school by Mrs. D. L. Boardman of Troy N.Y.

The school was opened the first of September and very soon had fifty pupils, including seven boarders from Tavshanlik Ovajik Koordbeleng, Ortakeny, Adabazar and Bardezag. About one third of the day pupils were from old Armenian families. A tuition of a piaster a week was invariably paid in advance. The rooms from the beginning were opened on the Sabbath for public worship and Bible instruction and filled with fe-males of every age mostly from the old Armenians.

On account of the continued growth of this institution, of the continuation of labors above referred to, changes made and the summation of results will appear more properly in the Report of the Constan-tinople Station.

F. W. Parsons.

Mr Parsons' Contribution to the 15th An. Report of Nicomedia St.

At the time of the last An. meeting Pastor Abraham inimical to Missionaries in general, was bitterly hostile to one in particular. The pastors & leading men in the Chh. connected with the Union were apparently sustaining him in that position. In view of these facts I requested & the mission granted me a release from the care of the Station & provided for its transfer to the Cons'ple Station. The time of transfer was refer'd to the Com. Ad. Interim. We spent the summer in the villages where the feeling towards us was of the most friendly kind. From the time of An. meeting of the mission, Pastor Abraham, influenced as he said by Dr Clarke and his brethren in the ministry began to change his course. He proposed to recommit the work among the women to Mrs Parsons & to cooperate with me in every respect. Dr Clarke witnessing the beginning of the change expressed the hope that we should continue to labor in this field and with the idea of avoiding difficulties in the future urged the union of the Station to Cons'ple the two stations to be one, we to reside in Nicomedia or Baghchejik and have special care of the work in that field. Before the meeting of the Bythinian union in Rodosto, in view of the importance of some one being there to speak for this part of the field I requested

the Com.-Ad-interim to consider Dr Clarke's proposition, make the two stations one, or make the transfer voted by the mission.

They voted the transfer.

After the meeting of the Union Bro. Hitchcock went with me over the field. Meanwhile, that is, from the time of the opening of the mission till the end of Oct. an interchange had taken place in respect to my relations, to the churches & pastors

Pastor Abraham had been dropped from Bapchegy. The other pastors & churches appeared friendly and desirous of cooperation. The work in the villages was becoming more & more interesting. Under the circumstances we could not make the idea of abandoning the field comport with the indications of Providence in respect to our personal duty, and the question arose:- "Ought we not to withdraw our reorganizing?" When we heard of the appointment of Mr & Mrs Spaulding & Miss Fanton to join us again the path of duty appeared plain, we assumed the care of the station. Being thus in a position to welcome the friends, we had the happiness of doing so on the first of the new year. In the official communication from Boston announcing this appointment we were cautioned against showing them the discouragements of the field. Happily when they arrived, the bright side, the side

of encouragement - was more prominent - than the other. A gladdening change had appeared in the condition of the Church in Kiamudin. The schism reported last-year had been healed backs-sliders reclaimed. The meetings on the Sabbath and fortnightly for prayer & conference and the Sabbath-school were well attended. The association of young men had purchased the books and assumed the care of the Cendaper & showed a mind to work in the Lord's vineyard. The Bible women had an interesting work in hand. The pastor was carefully engaged in his pastoral work. The church was interested in visiting the persecuted protestants in Armach & other places & was exhibiting in other respects a new life & zeal in Baghchapur there was encouragement - The waters disturbed by Pastor Abraham had subsided, the bad elements had settled like sediment out of sight. Baboo Abhar formerly Helper in Angora was laboring very acceptably as a preacher in pastoral work. Under his oversight - there was a new teacher in the school. The young men had organized as a Soc. for christian work, tracing the books & Cendaper & were employing Blind Gracian as a Bible Woman

Rec'd Oct. 14. 1872.

Ans Rec

Nicomedia 16th Annual Report 1872–3

During the year the missionaries has been absent from the field two and a half months on account of sickness, & the other till July 20th as delegate to the Central & Eastern Turkey Missions

The station class was opened in Bardezag Feb. 19th and has six pupils from other places & eight from the village, fourteen in all. Of these five only are aided by the Station. Seven are accepted candidates for the ministry. The rest are promising youth from Bardezag & Nicomedia who avail themselves of the advantages of the class & pay a monthly tuition of five piastres.

A building, also in Bardezag has been purchased, repaired & fitted up for the Girls School & a missionary's dwelling house

The long felt need of a larger place for public worship in Nicomedia has not yet been supplied. Assisted by the Mission the people have purchased a portmagi, in a healthy position, with ample accommodations for the select school for girls. The average number of pupils in this school has been eighteen.

The common school has again come under the care of a former teacher & recent Helper in Orapik. A city Colporteur has been employed under the direction of the Young Mens Bible Soc. 3/4 of his salary being paid by the Station.

The Church enjoying the able & faithful labors of Pastor Garabet, as compared with former years, has been in a quickened spiritual condition.

The church in Bardezag has been without a pastor & without regular preaching. During the ministry & under the lead of Pastor Abrahamian the Community claimed & secured the right of choosing church officers & controlling the pulpit. A portion of the church not satisfied with this & not being strong enough to correct it, applied to the Union for help. The Union

by a letter sustained the church but by sending a committee composed of Pastor Aprahom himself, & pastor Stepan & Prof. Hoggpos actually strengthened the position of the community. This encouraged the leading men in the community got complete control of the church & introduced another novelty: meeting in capacity of the church Jan 20 they voted to abolish the community and thereafter recognize none but church members as Protestants. The church which before had no rights which the community felt bound to respect, pronounced the nonexistence of the community. The Com-ad-interim of the Union though cognizant of this particular action & this demoralized state in general, has paid them not the slightest attention. Notwithstanding this state of things, meetings on the Sabbath & during the week have been sustained & the congregation gradually increasing. The Schools have an aggregate of over one hundred pupils.

The church in Adabazaar, last summer gave their pastor leave of absence to pursue a course of study in Edinburgh. For five months his place was supplied by a special committee, when an arrangement was made with one of that committee to devote his whole time to teaching & preaching, assisted in pastoral work by the church committee & in the School by one of the advanced pupils.

It was recommended by the Union that Helper Arakel quit Boajick & its relations be transferred from Bardezag to Akomedia. The present supply was a member of the last Junior class in Marsovan.

The only Helper we have had in Tamlek is now in the Station Class completing a course preparatory to Marsovan. Since the week of Prayer there has been more than usual interest in the place & 3 persons added to the congregation.

In Kordbelen fifteen heads of families, representing about 50 persons have been recognized as a Protestant community. Five have been received as a branch of the church in Adabazar into church fellowship.

Hunjilar comes into the number of our stations. At return 8 families were regarded as evangelical. This number was reduced by persecution to three. The deacon of the church in Bardezag spent a month in Hendi where there are some enlightened persons.

Two heads of families have been added to the community in Haskal. Two have died in Armash. In these two neighboring villages are now twelve families. Baron Abkar formerly of Angora & the Itinerant Helper have been their partial supply.

Early in the New Year Abkar was removed to Meds-Storkey on Lake Arce. Where there are now three families recognized as protestant and a promising field for work. In Chengiler there are only six persons enrolled representing a community of about 30 individuals. The regular congregation averages about 60. There has been growth in spirituality in individual cases, but not what we had hoped in numbers & in ability to support the work institutions. Were all who regularly attend public worship identified with the work & felt the obligation to carry it on a self-supporting church would soon be organized.

In the Yalova district we have felt the lack of suitable Helpers. In two of the six villages of this district (Shakshak & Kartsi) there are a few persons interested in the truth. This is true also of Arslanbeg, Elmalu & Ferezli which would soon come into the relation of out stations had we the men to work them.

Three Bible women have been usefully employed. One in Adabraban supported in part by the sisters of that church, partly by Dr. Bliss. One in Bardezag supported by the Young Mens Bible Soc and one in Izmeedia who has labored also in Ovapik, supported by the Station

On behalf of the Station

G. W. Parsons.

Bardezag May 6, 1873.

Rec'd July 9, 1873.

1873—3.

Report of Nicomedia Field.

As Nicomedia Field was a part of Constantinople Field till Jan. 1st 1879 our report begins from that date and will of necessity be brief.

In regard to the work in general, we would say that no changes of policy have been attempted, and nothing of unusual interest has taken place. The usual number of tours have been made, and a good number of books sold considering the circumstances of the people.

During the winter, four young men from the Seminary were employed - all of whom did good work - particularly Hagopse, in the region of Shuck-Shuck. He with "charocks" on his feet and a bundle of books on his back went about from village to village preaching and teaching as he had opportunity.

The young man, who has been preaching with a good degree of success, for the last four years, at Bordegac, left his people about Jan. 1st. much to the regret of the people and the missionaries - and as we think for no very good reason. Since that time the pulpit has been supplied by the missionaries.

The church are in search of a pastor. They have given a very cordial invitation to Pastor Gordon of Nyenkung. but he has given them no encouragement. The people still have hope that he may yet be persuaded to accept this call.

The Sabbath congregation numbers from 200 to 250. occasionally it reaches 300. The Sunday School also numbers near 250. The people are ready to listen to the truth and are faithful in attendance on the Sabbath. But there is a great lack of spiritual life in the church.

The whole village is friendly to the truth, and there is an abundant field for labor. especially among the women and children.

The Girls High School continues to prosper with 24 boarders and 50 day scholars. all of whom pay a weekly tuition. ~~The school is full. Have applicants for only 60.~~

Early in Jan. the Station Class was removed to Bordeyay. There are now 8 young men connected with it, all of whom give promise of becoming useful workers. Every Sabbath they go out to some of the near villages to hold meetings. They also have a meeting every Sabbath Evening in the School room. They usually have an audience of 50 or more. which is made up chiefly of young men, women and children.

who never go to the Chapel.

For the accommodation of the Station Class rooms have been fitted up in connection with one of our houses at a small expense, and secured for the period of ten years. Boys of suitable age, from the village, are received into the school as day pupils, on payment of a weekly tuition. At present nearly 20 are in attendence, with good prospect an increase in numbers. —

— The church in Nicomedia is still without a pastor. The pulpit is supplied for the present by Baron Caias, formerly teacher & preacher in Ovajik. There is also great lack of spiritual life in this church and congregation. They however manifest a desire to have a pastor, and have made one or two efforts to secure one. We believe that with a reasonable amount of labor on the part of a preacher, together with the missionaries, that God will yet bless the church & people in Nicomedia. —

— Of the church in Adabaza we can say but little, as we have no means of knowing how they stand. As far as we know everything moves there about as usual. The Theological School is suspended, for want of funds, and suitable young men. We have reason to believe.

The people at Tamluk have fitted up their building, and Arakel their preacher is doing a good work. He seems to be in the right place.

At Hungilar there is great need of a chapel. Their present building is altogether unfit. The people raised quite a sum of money, cash coin, for the purpose of building, but as it was in "Cash" they lost it nearly all. We think something should be done for them by way of aid.

The people in Koadbaleng have finished a building for School & Chapel services. Three organizations among the men, women & children, for missionary work still flourish.

At Ak-Hissa there is a small school, and a good work going on chiefly among the Turkish women.

At Etchmeh there has been considerable growth. They have a good school there, and also at Ata Kuy where the interest is chiefly among the women.

There is also a good congregation at Hadi, a Greek village, whenever our preacher visits them.

We have about decided to give up Chengiler as a permanent outstation. For the reason that after 10 years of labor almost no fruit appears. No organization, no one willing to pay anything for the support of the Gospel.

In behalf of the Station J. E. Pierce

Received Dec. 7, 1887

Report of Circassian Field for 1869

In common with others, the people on field have suffered much during the last year, at the hands of the government, the Circassians and, worse still, famine and flood.

In addition to the general distress and ruin resulting from the depreciation of paper, copper and metalic, at three successive blows, the great number of our people, who get their living by trading from village to village, and from village to city, on account of the Circassians have been obliged to abandon their business, and to remain at home in comparative idleness.

Numerous coal-makers either having lost their horses, or from fear of losing them, have dismissed their men; who are thus left without work; and consequently without food.

As usual the great hopes based upon the silk-worm proved fruitless; which, together with the almost total failure of crops, and the unusually long and severe winter has brought our people, many of them, almost to the verge of starvation.

Indeed I see not how many families could have survived but for the aid which has come to them from abroad.

In addition to all this Ada Baza has suffered severely from an inundation caused by the sudden rise of the Sakarissis. A large part of the city was under water for several days.

All these causes combined have so reduced the condition of our people that not only has no progress been made in the direction of self-support, but the only self-supporting church in our field now finds itself compelled to ask aid for the present year.

This is the dark side. Let us now turn to the brighter and more important one.

Notwithstanding the above mentioned difficulties and misfortunes progress has been made in the right directions, and it is with feelings of devout thankfulness that we make the following report.

Nicomedia. The church in Nicomedia still lives, and has given during the past year many encouraging signs of activity and zeal. First of all the young men formed themselves into a Society with the idea of making a united effort to bring about a general reformation in the Protestant community. They have met with good success. The business of the community is now chiefly in their hands. They have weekly prayer meetings. Business meetings once in two weeks

and during the year they have had two public meetings. They have had regular preaching during the greater part of the year. the people paying one half the expense. They have also had a successful school. Three young men have joined the Church during the year.

In Ada Bazar the work has gone on about as usual. Nothing of particular interest to report except that on account of the hard times, and especially the recent flood, the people find themselves unable to meet their expenses, and the church, which has for so many years been self-supporting, has been compelled to ask 25 £ aid for the present year - with the hope of resuming self-support next year.

In the villages of Ada Bazar and Gara we cannot report much progress. Schools and congregations are very much the same as last year. Hard times, famine and flood has brought the people into a state of suffering and want.

We are sorry to say that the preacher who has been Estima for the last two or three years has shown himself to be an unworthy man, and has been dismissed in disgrace - His name is Gabriel Shaeman - from the village of Kassaba in the Geghi district of the Harpoot Field. And we hereby warn all our friends to beware of him as he is altogether unworthy & wicked.

In Chengiler and vicinity some progress is apparent. The Student who spent the winter there and the Colporteur who has also spent considerable in the different villages, report report quite a sale of Bibles and other books. A house has been bought in Chengiler - the people paying one half. They also have a good school of some 50 pupils.

In Cartsi there is a new work which promises to be very interesting. For two or three years there has been a young man there as teacher in Armenian School, who is a native of Harpoot, and who was once in this Normal School. He did not call himself a Protestant, but devoted himself heartily to his School, and made himself loved and respected by the whole village. Mr Parsons made his acquaintance while on a tour in that region, and sold him a few books. Ever after that whenever he called he found the young man ready to purchase Testaments and other books for use in his School. He soon found that good use was made of the books. His boys not only read the Testament in School, but, on the Sabbath they had a sort of Sunday School conducted by the teacher. And so things went on till this last winter when the Armenian Vardabed visited the village. He, seeing the Testaments in the School, began to examine into matters,

and to warn the people in regard to their teacher. After a time some of the leading men noticed that their boys did not work on the Sabbath, neither did they spend their time in the Coffee-shops as formerly. At this they became alarmed. One of them in order to test the matter ordered his boy to do a certain piece of work on the Sabbath. This he refused to do on the ground that it was God's holy day. Upon this they went into the School and took my copy of the Bible or Testament to be found, and forbid the teacher having any such books in school. Upon this he resigned, saying that he could not remain unless he could have the privilege of teaching the Bible also. He begged, entreated and threatened, but to no purpose. The young man remained firm. A large number of the boys and several families took sides with the teacher, declared themselves Protestants, and requested the missionaries to aid them in setting up a separate School, and also Sabbath Service. This we have done. The young man now has quite a large School, and a congregation of 30 or 40 gather to hear the Gospel on the Sabbath. Mr Parsons visited them a few days since. The teacher is a very intelligent man, and gives good evidence of being a real, Christian teacher.

We also have a new and encouraging work in Asiasbeg. This village, only three hours from Bordeyar, has successfully resisted the entrance of the Gospel till the last winter when a helper was put there who has succeeded not only in remaining in the face of much persecution, but has rented a house for his family, and has a school of some 30 scholars. Two families report themselves Protestant, and there are many listeners on the Sabbath. This is said to be one of the hardest villages in our field. Drunkenness and Sabbath-breaking bring two of the prominent vices. Our helper is full of hope and we expect he will succeed.

In Orajik, which was so far gone, one year ago, that no appropriation was asked for it, has now a regular congregation of 100 or more, and one of our students, who is spending his 4 mos. vacation there, has a school of more than 50 scholars. He is full of enthusiasm and hope for the place. It has been visited entirely for the last year by members of our station class, and we have good evidence that their labors have not been in vain.

In Baghdejik we have much to encourage and gladden our hearts. As the Church has been unable to find a suitable pastor, the work has been done as

for as possible by the Missionaries, assisted by the teacher of our High School.

The Congregation has steadily increased in number till we now have from 300 to 400 persons present every Sabbath - 450 being the largest number.

The Sabbath School numbers from 250 to 300 - 14 persons have joined the church during the year. There is a good degree of spirituality, union and good feeling on the part of nearly all.

The Sisters of the Church are particularly active. Their meetings have been much more interesting and fully attended than ever before. A large number of women, not Protestant, have been drawn into the meetings, and a good number of them are learning to read. One good effect has been to force the Priests to open a meeting for the women. As the women said to them "give us a meeting like theirs or we shall all go there". They finally opened a meeting but the woman, who is leader of it, is a relative of our best Sisters - to whom she comes for assistance. The Protestant Sister explains a chapter to her, and she, having thus prepared herself, goes to her meeting and reads and explains what she has hardly just learned - so the Gospel is preached.

The Girls High School is in a very flourishing

condition. It has been full all the year - the whole number being 71 - of whom about 30 are boarders. and nearly all pay scholars. Some 15 pay scholars were refused during the year, for lack of sufficient accommodations. The building should be enlarged to meet the wants of the school.

The High School for boys, in connection with the Station Class, is also flourishing. Whole number of scholars 80 - the full capacity of the school-room. There are 15 young men in the Station Class. Two being from Constantinople - four from Brousa and nine from our field. There are also eight boarders who pay and some 50 or more day scholars who pay tuition. We strongly feel the necessity of larger accommodations for the school, and hope to enlarge during the summer as it can be done at a small expense.

Not quite the usual amount of touring has been done this year. On account of the very great dangers and hardships of the roads &c. Besides dangers from Circassians &c. the expense of touring is very great - as no one is willing to risk his horse, and it is very difficult to find food for man or beast. Notwithstanding, touring has not been neglected.

In behalf of the Station

J. E. Pierce

Brousa Sept 6 1880

Annual Report of Sivas Station for 1871-1872.

Regret was expressed in our last Annual Report in view of the small amount of palpable results produced by our work during the year. If the progress of the work were to be measured only by the results which can be reported in swelling figures and thrilling incidents, then the past year also in this field might be reckoned as lost. But our hope is that the future will show the accumulated results of these years of patience-trying labors. At least we hope to be instrumental in keeping the work from going backward until we are strengthened by a force of laborers, both native and foreign which shall enable us to give our work a more aggressive form. What was said in our last report of our need in respect to laborers might be here repeated.

Our missionary force is the same as it was a year ago, with the addition of Miss Dwight, who joined us immediately after the last Annual Meeting and has given most of her attention during the year to the study of the Armenian language. Our native corps is no stronger than a year ago. Of the six preachers spoken of in the last report, one rather ingloriously deserted his post even before that report had been presented to the mission, but the rest labor on in proportion to their zeal and ability. During the winter also four of the Marsovan Theological Students labored in our

field, two as school teachers, one as stated supply of the second pulpit in Gerun, and one as Evangelist in and about Kara-Hissar. But of the four who came from Marsovan, full of life and spirit, only three returned. One who taught the school in Tocat, and who was also one of the two whom we sent from our station class last Spring, died of typhus fever just as he was about to return to his studies. We feel afflicted in his loss not only as personally interested in him as an amiable young man, but also as looking forward to his being a valuable helper in our work.

Sivas. There can be no doubt that as a place for missionaries to reside in order most readily to reach the regions covered by our field, this is by all means the best, but for the results attained in the city itself little can be said. One year finds it very much as another, and there seems to be some almost insuperable barrier to progress here. What that barrier really is must still continue to be one of the problems for the prayerful thought of the missionary. Such a degree of apathy has enveloped the Protestant community in this place that every year when it comes time for the preacher's salary to be subscribed for, they almost let him go by their carelessness, avarice and lack of unity in action.

The matter was in a state of uncertainty at the writing of our last report, but by dint of a good deal of coaxing and teasing they were at length induced to subscribe what was

absolutely necessary. This Spring the same thing occurred again, and again with the same result. The preacher actually made up his mind to go away, and it was only when thoroughly convinced of this, and that in case they should let him go we would not perform his functions, that the people waked up sufficiently to stir about and secure the requisite amount.

One great hindrance in the way of progress in the work here is the presence in the Protestant community of certain men of wealth and position who are publicly known to be unjust in their business dealings, unreliable in their word, and otherwise to dishonor the Protestant name, but how to remove this difficulty it is not easy to see. An attempt was lately made to purify the community by striking off from the roll unworthy names. But it had to be done by public vote, and of course these big sinners were not touched. Eight names of worthless men were thrown out, and that was something gained, but the very man who is acknowledged on all hands to be the greatest stumbling-block in the way of our work, was elected at the same meeting a high officer in the community.

Still, although within the nominal community there are such discouragements, yet on its borders and outside of it are signs which though slight yet give us hope. The word is not preached from week to week for naught, and

of the many strangers who come in to the chapel services, some come not in vain. Several men have become convicted of the truth and are beginning to be called Protestant and to accept the name, though given as a taunt and accompanied with persecution and insult.

Our primary Schools are very flourishing. The scholars are numerous, pay their tuition well, make good progress in their studies, and carry to their homes the truths they learn from the Bible to discuss them with their parents & friends. So that the work that is being done by these humble school-teachers cannot be estimated in its extent & power.

Tocat. Our faith in regard to prospects of success in Tocat has been again shaken and tried though far from being destroyed. The young preacher had worked quietly and diligently for about a year and seemed to be getting things on a pretty good basis, when he was called, last Fall, to be absent from his charge for about a month to attend the meeting of the Union at Sivas & make a necessary visit to Divrik, his former home. He returned to Tocat to find all the results of his year's labors swept away, and matters in a worse state than they had been when he first went there. Certain busy bodies who had returned to Tocat on a visit after an absence of a few years, had been at work among our ignorant and excitable brethren

there, prejudicing them against the Board and its present missionaries, exhuming old forgotten differences and exaggerating fancied wrongs. They took possession of the guests room connected with the chapel, and occupied it in such a way as much to inconvenience the preacher, who lives under the same roof, and otherwise made such use of it as to compel us to send them instructions to vacate it. To these they paid no attention and this state of things went on until mid-winter, when Mr Riggs made a visit to Tocat. He found a small but rather influential party in the community in sympathy with these intruders, while the rest of the brethren were much troubled by their presence and behaviour. The former party claimed that the chapel belonged to the native Protestants and therefore that we had no control over it. The guests-room was however finally quietly cleared but three or four of the brethren felt personally very much aggrieved and have taken their revenge upon themselves by remaining away from the chapel services. Things have gone on quietly since that time but such affairs are an incalculable hindrance to the developement of spiritual Christianity. The people generally seem much attached to their preacher and unite actively with him in efforts for good among their neighbours, though those who absent themselves from the chapel made a pretext of certain flimsy charges which they trumped up against him, always <u>apparently</u> very frank.

and friendly toward the missionaries.

The church in Local, though without a pastor and in a very low spiritual state, is still recognized by the Evangelical Union. At one time during the winter without even the pretence of a revival of spirituality, the nominal members of the church met and tried to administer discipline and exercise other functions of a live church. It was a feeble attempt to achieve results without the necessary means and conditions, and only succeeded in disturbing the feelings of those against whom action was taken, and in showing that those worthy of discipline constituted a majority of the membership. They were willing, when we heard of their actions, to receive advice and consider those actions as null, putting off the matter till their spirituality should be a little more developed. Some of the people made an urgent appeal for Pastor Mikayel to be sent back to them, whom they compelled to leave two years ago. But this seemed to arise from their assumed hard feeling against their present preacher and we did not approve of it, though many of the better people among them are truly warmly attached to their former pastor.

The school was kept up till the end of August 1871 by the same young woman who has taught it for several years, but at that ~~time~~ date she resigned the charge of it, and we had a young student from Marsovan there during the winter,

of whose sudden death we have already spoken. For the present a few scholars are taught by the wife of the preacher.

Gurun. In Gurun the work goes quietly and steadily forward. The pastor is still very much alone and bears a heavy burden of labor. During the winter a member of the Senior class at Marsovan took charge of the pulpit at Sheöl, the upper part of the city, and relieved the pastor of much labor in both preaching and visiting the people. A permanent man in that place is an urgent necessity, but the man does not appear. A small number of members have been added to the church during the year and the church seems to be in a healthy state, though one or two members of it were led away at one time this spring by some evil influences to join certain complainers against the pastor and seekers of new things. The main point of dissatisfaction seems to have been that the children of those who were not members of the church were not baptized. On this point an attempt was made to split off a portion of the church and community, and one Sunday a very few of them actually met for worship in a separate place. But they seem soon to have got uneasy in their wanderings, for before the week was out they all, with one or two exceptions came to the pastor to acknowledge their wrong and beg his pardon; and so blew over what for a while threatened to be a schism in the church and among the brethren. The instigator of the whole thing is a bad man who was long since

called a Protestant and still hangs about the borders of Protestantism, but hasn't much religion of any kind. He has talked a great deal on the baptism question, and his great scheme is to get an English Episcopal missionary from Jerusalem to live in Gurun and put up a fine church and baptize all the children! On this Baptism question one or two of the families which joined the Protestant Community last year, have fallen back into their old church, but they will hardly be likely to stay there long.

Two schools were kept open during the winter, but one being taught by a student from the Theological School has necessarily been closed since about the first of March. There is a loud call to have it opened again, and there another man is needed.

Derendeh, a large town six hours to the south-east of Gurun was visited during the year and appears to present a very promising field for missionary labors.

Manjuluk. The signs of progress in this village are very marked. The little congregation has gradually increased until frequently as many as eighty and sometimes even a hundred are present at their meetings. Some, especially women, have suffered a great deal of private persecution, and have showed great fortitude and patience in enduring it. They are making progress slowly with their chapel and are much interested in it. They are very anxious to have a church formed among them, but as the time has not come for that

yet, some individuals are hoping to unite with the church in Gurun. The lay brother who labors there is in many points ignorant and weak, but the Lord has certainly blessed his labors.

Zara. A member of the last class graduated from the Marsovan Seminary was placed in this village as preacher, but after staying three or four months he left his work without asking permission or stating any reason. The people were in great trouble at being without a preacher and begged us to send back Giragos who had been their former preacher. We left the matter for him to decide and he expressed his readiness to return. He was then in the region of Kara-Hissar, and by the time he was ready to start the weather was such as to forbid his crossing the mountains with his family. Accordingly he labored on in the large village of Tamzarah, one hour from the city of Kara Hissar until Spring and has only now lately got settled again in his old parish at Zara. The lack of a laborer there has left the work about in statu-quo, and the congregation appears to be just about what it was when Giragos left there some two years ago. A young man was employed during the winter to teach the school there, and to the extent of his knowledge and ability he undertook also to conduct the Sabbath Service, so that though without a preacher they have kept up a Sabbath service all the time.

Our brethren in Zara, in connection with the rest of the Armenians in the village have suffered so much injustice and annoyance from their Turkish neighbors that they are en-

deavoring to leave the village in a body and build a new village a short distance off on the other side of the valley. The movement, if effected, may have a serious influence on the work.

Kara-Hissar. This out-station is so distant and difficult of access from Sivas that it cannot receive the amount of missionary care which it demands, much less can the wide and inviting field about it be worked from Sivas with our present missionary force. The preacher there is a man of ability and of good intentions, but when so far removed from those to whom he holds himself responsible we fear he may be a little inclined to be lax in his efforts to spread the influence of the Gospel. He goes through his routine of preaching and visiting, but seems not very aggressive. The consequence is that while the few that are Protestants are united, happy and developing in themselves, yet outside but little progress is apparent. More frequent and longer visits of missionaries with deliberate tours in that region with the preacher, it is hoped, would put things in a better state. But these things cannot be hoped for till there are more here to do the work. In the mean-time we are thankful to notice that the sales of books are large, the thirst for education increasing, and the Armenian and Greek Schools willing to introduce our standard text-books to a considerable extent.

A student from Marsovan spent the winter in visiting the villages in the vicinity and met with a variety of experiences

but his main impression was, as after a former similar work in the same region, that the people are only kept back by their fear of the priests from accepting the Bible gladly, reading it and adhering to its instructions. This young man also spent some days in the town of Niksar while on his way, and reports some encouragement there. He will be through his course of study this Fall, and we have some thought of locating him at that place.

Conclusion. As we try to balance all the results and events of the year, favorable and unfavorable, pleasant and trying, and to make out whether our position now is in advance of the one we occupied a year ago or not, we find it difficult to express the ground of our encouragement and hope, and yet we do feel encouraged and hopeful, and trust that future reports may justify our expectations. One general sign which goes far to give us faith in the future is the increasing desire for reading and for all sorts of knowledge. Our circumstances have been such that we have been unable to bring personal pressure to bear in the matter of buying books or of subscribing for the Avedaper, yet our Avedaper list this year is 59 copies of the weekly paper and 61 copies of the Child's Paper, against 41 copies last year, and 28 the year before. This is partly owing to the increased variety of style in the paper, but not wholly. Our booksales for 1871 were unusually large, and for this year will be quite as large and probably larger, the

demands for New Testaments being the prominent and increasing ones. The large new Armenian Bible is anxiously waited for.

Another thing that has encouraged us has been the desire expressed by several different communities that we should send them teachers and preachers. They have sent delegations here to Sivas and besought and pleaded with us, and made great promises of giving from their own poverty etc. etc., not listening to our statement that all that was in the way was that we had no one to send. If the seed that has been so widely scattered would stir the hearts of a few good strong young men to seek the service of God in preaching and teaching, and if we had a missionary force suitable to guide and train such young men, we might humanly speaking expect soon to see a great change in the face of our field, and we trust that these are in substance the resources that the Lord is preparing for us.

On behalf of the Station

Edward Riggs.

Sivas, May 9. 1872.

Received, July 10. 1872.

Annual Report of Sivas Station for 1872-3.

A review of the year in the Sivas field brings up a variety of emotions in our hearts, but on the whole we feel that we may well thank God & take courage. We have at times been disappointed & anxious because of faults & weaknesses in our helpers or congregations; we have also been rebuked & chastened on account of our own errors; - but in all this we have been comforted & strengthened by the presence of God's Spirit, & signs of His presence in our work & among our people are not wanting. Our working missionary force, represented in last year's report as inadequate, has again suffered a diminution by the departure of Miss Dwight, who left us unexpectedly last December, being called by an ~~unexpected~~ afflictive stroke of Providence to another sphere of labor in Constantinople. We have also, like so many other stations during the past year been visited by the angel of death. Dr West's little daughter Fannie was taken on the 17th of November, from intense suffering here to her eternal rest above. With this exception we have been permitted to enjoy life with a comfortable degree of health through the year.

Early in December Dr West was called professionally to Kesarea & took his family with him. A combination of weather & other circumstances prevented their immediate return, & they spent the winter there, returning March 7. Mr Riggs also was away during a portion of the Fall & winter, so that the missionary force

actually at work in the field during most of the year has been unusually small. In the course of the year the out stations have all been visited at least once, but in order properly to attend to the touring & the central work at Sivas we must again appeal for at least one more missionary.

Our corps of <u>native helpers</u> has received valuable additions. Two graduates of the last class in Marsovan, & one from Marash, have joined us during the year & are laboring usefully we hope. And during the winter two undergraduates from Marsovan also spent the vacation at work in one field; one as a teacher, & the other as a traveling preacher & colporteur among the villages. We have six out stations now occupied beside this central station. Of these we will speak separately.

<u>Sivas</u>. "The name of this place, the centre of operations in our field, has become almost synonymous in the minds of many, perhaps, with unsuccessful effort & hopeless barrenness; but we take courage from the events of the past year to hope that this reputation may soon be proved false.

The preacher here, of whose faithful labors we have spoken in former reports, has kept on with an excellent spirit of patience, perseverance, & hope throughout the year. He has had some helps & some hindrances which did not exist last year, but the state of feeling on spiritual topics in the community has seemed steadily, though almost imperceptibly, to improve until, early in February, a proposal was made on the part of some of the people

that one week be devoted to special prayer for increased manifestations of the presence of the Holy Spirit. This proposal, ~~was~~ anonymously announced after the service on the Sabbath, & was at once received with cordial approval by all, & they arranged for a series of daily prayer-meetings to be held during the ensuing week, beginning before sunrise each morning. These meetings were much more fully attended than any similar meetings have been in several years past, & the spirit manifested was one of humility & joyful hope. Prayers & confessions followed each other in quick succession, & deep emotion filled many eyes with tears. The close of the week saw no diminution in the interest, & the meetings, though they could not be continued every morning, were kept up on two mornings in the week, beside some other customary meetings. They still continue, with scarcely diminished attendance & fervor, & we trust that a good foundation is being laid for the reconstruction of Christ's Church here. But in the midst of this, our hearts are pained by the discordant spirit manifested by some worldly members of the congregation. They bring complaints against the preacher & wish to drive him away, & one of them thinks, or pretends to think, himself grievously wronged by the missionaries. As these men are the moneyed men of the community their disaffection makes trouble with the preacher's salary, beside causing other mischief. But in all this conflict of the Spirit of God with the Spirit of Evil we know that the right will ultimately prevail, & we

trust that the consciences of these men may not rest till they are brought to repentance. // "It is as yet too soon to reckon up accurately the results of the Spiritual movement mentioned above, nor can we be sure of having immediately the material for a strong church, but our hopes are high & we trust not without foundation". //

In the matter of Education fair progress has been made. The three Primary Schools show good attendance & diligence while one of them, the one most recently established bids fair to soon outstrip the others in numbers etc. ~~In the matter of~~

At the close, in November last, of the Seminary term at Marsovan, one of the graduates came here to take the largest share in the instruction of a class of candidates for the same institution & they have been steadily at work ever since. The class is very small, but we are not without hopes for an increase. We think the presence in this place of the teacher & members of the class has had a very salutary effect on the spiritual state of the community.

A small house adjoining the chapel has come into our possession by the death of the builder, who had a life lease of it, & we intend to use it for the purpose of a Station High School for girls, in order to give some girls the opportunity of a somewhat higher training than they can have in the

primary schools to fit them for teaching, or to prepare them for the mission Fem. Boarding School, but have not yet succeeded in getting it into operation.

Tocat, There has been but little change in the state of things in Tocat since our last report. The disturbances that were then just past have left scarcely a ripple on the surface of affairs, & all is calm - but it is as yet it were the calm of death. Within the Protestant Community the preachers sees but little progress or encouragement, but among the old Armenians there is a good deal of stir & awakening. A party of progressively inclined men who wish to introduce the Bible & reform the church, have been persecuted & bitterly opposed by the large conservative & priest-ridden party & an intelligent & Bible reading school teacher was thrown into prison on some frivolous ~~by~~ pretext & finally exiled from the city. Upon this some three hundred families sent word to our preacher that they wished to become Protestants. Their purpose was however to institute legal proceedings against the opposing party, & what they most wanted was our influence to back them. They were not ready yet to take up the cross, & so this may end in nothing being very apparent but the chapel attendance has been for a time somewhat increased & the sales of scriptures have been considerably stimulated.

Gurun. The church in this place is in a thriving & growing state. The Pastor, however, has suffered much from

ill health during the year & this has kept him sometimes from his accustomed activity, but he is reported as pretty well now.

The number of church-members has increased to somewhere between thirty & forty. They have been compelled to cut off one member & discipline others, & they seem to be conscientious in the discharge of this painful duty. They have, however, lately run a serious risk, as we think, of future disturbance by admitting to church membership a man whose course & character have hitherto been not free from fault which he does not acknowledge or abandon. Out side of the church there is progress also, new names being occasionally added to the lists & the congregation continually increasing. Indeed the congregation has become virtually two in the two widely separated quarters of the town, & last Fall they built a new chapel of stone in that part of the city where they have hitherto had to depend on hiring a room. This chapel is reported to be a very successful building & cost about £65 which = $325. one half of which the people themselves gave. The building of this chapel has been used by enemies as an occasion of causing considerable annoyance to the pastor & brethren, chiefly instigated by a renegade Protestant, but it is too late in the day for any very open or violent persecution.

There is now a good school in each of the chapels & while the Pastor preaches in the old chapel the pulpit of the new one is supplied by a member of the last class

at Marsovan. This rather important position however may be ultimately & permanently supplied by some one else.

During the last summer Mr. Biggs & his family with Miss Dwight spent a month in Guzun & enjoyed many opportunities of preaching the Gospel, the ladies especially finding a fresh & inviting field for direct personal ~~labor~~ work among the women who came in crowds to hear & see them, as no missionary ladies had ever made any stay in the place before.

Deendeh. Knowing our want of helpers the brethren of the Central Mission sent us last summer a man whom they could spare, a graduate of the last class at Marash, & we sent him to the comparatively new field of Deendeh, six hours S.E. of Guzun. He encountered at first some pretty determined opposition, after which for quite a while this ceased, but neither did the work seem to make much progress, & we began to doubt our man. But lately we hear of the sale there of a number of copies of the scriptures, & that the number of those who are willing to come to the young preacher for religious talk is much increased, & he has gathered about him already a small band who, though perhaps not all of them called Protestants, yet meet together every evening for prayer & the study of the Bible.

Manjiluk The simple people of this village surprise us sometimes by their earnestness & apparent desire for the truth,

as well as by their faults & follies. One little band of brethren there have two great quarrels among themselves which have been running on now for two or three years, periodically swelling to a portentous size & threatening to rend the community to fragments. One of these quarrels is over two ohes of wool, & the other is over a leather strap. One helper there has become so far entangled in the two ohes of wool as to feel that he ~~comes~~ can scarcely be useful there any longer & asks to be sent elsewhere. They have failed as yet to finish the chapel begun more than a year ago, but seem just now to be taking hold of it more in earnest & more systematically than before. The attendance on the sabbath services is very good & includes many who do not acknowledge themselves as Protestants. The school is well attended & many adults are learning to read.

Zara This Outstation started remarkably well some years ago, but of late it has failed to fulfil the highest hopes of those interested in its progress. In a year past it has neither gained nor lost ground - the community is the same & the congregation is the same, & the preacher himself is not a very progressive man. At the same time there is a leaven working outside of the Protestant community as in other places in our field which gives promise of fruit in due season. Some of the wealthier

& most influential armenians in this large village are avowed students of the Bible & fully convinced of the truth, receive us very cordially & frequent the Protestant chapel but are too much enslaved to mammon to be willing to make any great sacrifice for the sake of true principle.

The preacher here thinks there are strong reasons why he should make a visit with his family to his home in the region of Kharpoot. If he goes he will probably not return in less than a year if at all, & so this poor feeble flock will be left without any one to guide them. We feel that if they could have a bold wise & spiritual man for their preacher, & a good school teacher the community would grow rapidly & healthily.

Kara Hissar. Of all places in our field this city is the most advanced in civilization & mental enlightenment, but there are many consequent difficulties in the way of moral & spiritual developement. There is much wealth & enterprise in the place & the people show an increasing appreciation of the benefits of education. In this & the neighboring town of Tamzara the Armenian schools are of quite a high order, & they use many of our texts books, such as mental & moral philosophies as well as Arithmetic Geography etc. And the teachers who are enlightened men are having a powerful awakening influence on the minds of the scholars, & privately recommend to them our religious books, though the priests keep a jealous eye upon them. With these surroundings it is perhaps not surprising that the little

band of Protestants, though respected & not now much persecuted, does not grow rapidly. The atmosphere of the place is worldly & ambitious - in short too much influenced by evil from the capital without feeling much the power of what good there is there. The sabbath services are attended by a few irregular outsiders, but there is a general feeling among the Armenians there that their own church is to be reformed from within & they don't wish to divide though convinced of the truth of our views.

We have had a small school there, but the teacher was not qualified to make his school rival the church school in any respect, & so he has had only the children of the Protestants & as these are very few we have felt constrained to close the school.

Hara Hissar was visited in December last by two of our mission brethren from Erzroom whose main object was to judge of the propriety of that place being worked as a part of the Eastern Mission. From what they saw they thought that it more properly belongs to Sivas field. They also think it ought not to be occupied as a central station, as the field to be worked from it lies all on one side of it - the side toward Sivas. So although it lies east of the 38th meridian it may still be counted a part of this field.

The Villages. Perhaps the most interesting parts of our field are as yet unoccupied. On every road we travel there are large numbers of Armenian villages, in any of which we always find a welcome, & there are scarcely any where one will not find a few enlightened men. Among these villages we send a helper whenever we

can do so, & they never lack audiences, sometimes even being invited to read & exhort in the churches. In some parts of our field too there are numbers of Greek villages where the people are very rude & ignorant, speak a patois corrupted from the mother tongue & are generally very poor. These have all come from the region of Gumush Hané to the N.E. Very few of them know how to read but they are always willing to listen & had we the right men to send among them many would be found ready to receive the truth.

We cannot close this report without making some allusion to the suggestion which has been lately made that Sivas be given up as a missionary station & its territory be put under the care of Marsovan & Cesarea stations. Important as are the issues which suggested this plan we of the station feel that such a move would be seriously injurious to the interests of the congregations already formed & of the work generally throughout the field. For in the first place Marsovan & Cesarea have already as much territory as they ought can properly cultivate, though of this they should give an opinion rather than we. Further than this, the distance at which our outstations lie from either of the stations mentioned would make it well nigh impossible to give these places the amount of supervision they require.

And Khara Hissar at least would have to be given up unless the Erzroom brethren could be persuaded to undertake it. At the best all that could be done thus at arms length would be to hold on to the central outstations already occupied & visit them periodically at considerable intervals without making much effort in the

inviting field presented by the villages abovementioned. It may be objected that this is about all that Sivas Station with all its advantage of position has hitherto been able to accomplish. If this is true it is only because Sivas has not been able to get the missionary force it has needed & never ceased to ask for. Could the experiment once be tried & Sivas be worked by a strong missionary force, it seems to us that its advantageous position would secure a large degree of success, & much be accomplished which now even seems just on the point of being accomplished. We are ready to leave the matter to be decided by Providence as indicated by a vote of the mission, but we cannot but hope that Sivas Station may still be allowed to exist, &, by the abundant outpouring of God's powerful Spirit to become the instrumentality of the salvation of many souls.

On behalf of the Station.

Edward Riggs.

Sivas. April 14. 1873.

Sivas Station Annual Report 1873-74.

The balance between encouragement and its opposite, falls palpably on the cheerful side, when we weigh the progress of events in our station during the past year. And yet, the points at which we look with satisfaction are, mainly, improvements in our apparatus, rather than enlarged results.

We would, in the first place, express our gratitude at having received the reinforcement in missionary members, for which we have so long been asking. Mr. and Mrs. Hubbard joined us on the 5th of Nov. 1873, and are preparing and beginning to labor in the use of the Armenian language.

A second cause of thankfulness, in this same general direction, is the fact, that we have, after many unsuccessful efforts, procured a piece of land, in a high, healthy location, on the outskirts of the city. One airy and commodious house has already been erected and is occupied by Dr. West, while a double house for Messrs. Hubbard and Riggs, with such young ladies as may be with us, is contracted for and begun.

In the matter of Health, we have been tried more than usual, during the past year, but are at present quite comfortable. Perhaps this should except Mrs. Bliss, who, since a severe attack of Typhus fever in the winter, has not regained her accustomed vigor, but hopes to do so by the change and rest incident to attending Annual Meeting.

Our staff of Native Laborers has slightly decreased in numbers, but the losses are such that we do not seriously regret them. We feel now most keenly the need, - not of polished graduates from an advanced school, - for such laborers are more or less unfit and unwilling to go among the rough and ignorant people of the villages, - but of intelligent, bold and fervent preachers, with enough education to give them dignity and authority as expounders of Sacred Scripture, and who are not too proud and ambitious, to live in a farming village. For such men and women, abundant work is ready, and we hope, by means of our Station Classes, soon to be in such working trim, as to supply this demand, while at the same time we prepare material for the Mission schools at Marsovan.

Our work has been affected in a variety of ways, by the intense severity of the winter and by the famine. The snow blocking the roads, for months we were wholly cut off from communication with outstations. Some parts of our field have suffered from scarcity of food, tho' not so much as places farther west and south. Prices have more than doubled however in parts best supplied, the starving poor from other places are crowding to these more favored regions, and thousands, reduced from compar-

bly comfortable circumstances, are begging from door to door for means to keep soul and body together. These things have rendered it impossible for our people to make much progress in self support and have compelled us in some cases, to make special grants to our preachers.

Sivas. The work in this city presents two phases most puzzlingly antagonistic, which leave us in doubt whether to call it the brightest, or the darkest, spot in our field. We have, on the one hand, a faction spoken of in our last Report, systematically opposed to our preacher personally, and so influencing the better but less worldly wise part of the congregation, as to paralize all efforts at advance toward self support, and make it a question whether we ought to send away the excellent preacher who is the innocent occasion of offence. On the other hand we have earnest continuation of the work-day morning Prayer-Meetings, - large sales of Scriptures, - pointed discussions in the markets, - uniformly large Sabbath congregations, - the addition of some five families besides a number of scattered individuals, to the community, and the unanimous vote of expulsion from the privileges of the community of the wealthiest man among them, on account of very openly showing his allegiance to the old Armenian Church. He has long been a stumbling block, and we feel rather relieved than otherwise, at having

him removed. He, however, still continues his double service. Also, a Society for Evangelistic purposes, has been formed among the Young Men of the congregation. They have established a small Library to which they make steady additions out of their weekly contributions to the treasury. They visit, two by two, from time to time, the neighboring villages and places of public resort on fast days, to preach the Gospel, and use means both direct and indirect to increase the sale of Scriptures. Those of them who have shops in market, make these shops places of meeting for inquirers after truth. The remark is now not unfrequently made - "Your Protestants are waking up out of your long sleep". This Society holds a public weekly meeting for discussion of religious and practical questions, and a private meeting about once a month, for comparing notes on individual effort in Christian work.

The Station Class, reported last year, was, for a variety of reasons, suspended in the Fall. It lost, by apostacy, one member, who had been considered our most promising candidate for the ministry. Its Teacher removed to Diorik to supply the vacant church there. One of the pupils, - a native of that place, went with him, and the rest were scattered for school teaching &c, - all hoping to continue their course of study. We hope, before long, to make some arrangement, by which the Station Class

and the Primary School for Boys shall be combined in one, and developed into a thorough graded school; but have not as yet, secured just the teacher we want.
The High School for Girls, has made a beginning in a building belonging to the Board, and adjoining the Chapel. Four girls have been admitted, and live with the teacher. Miss Bliss also living in the same house, and having main charge of the pupils.
One of these four, who, thus far, has supported herself, by her own labor, altho' otherwise a girl of excellent character has shown no aptitude for study, and will probably find suitable employment, in the family of one of the missionaries. Another is quite young, and during the winter has had very poor health, but appears likely to outgrow both these difficulties. The other two girls are very promising pupils, in every way, and we expect this school to grow in numbers and usefulness.
We have invited Miss Dwight to return to Sivas, being convinced that the work in the school and out of it, is too much for one single lady.
The Primary Schools continue much the same as they were last year, with some fluctuation in the number of scholars.
Local. It is painful to report year after year, from this station, - "No progress." The best we can say this year is, there has been no visible retrogression.

Last Fall the Central Union made an attempt to meet there, but failed to have a quorum. There was, however, an informal meeting of the delegates who were present, and they considered the condition of the Church there, and called the members into consultation. They found the Church in a very low state, but took no formal action. Outside of the Protestant Community, continues to be considerable interest in the truth, but the Armenians have made strenuous efforts to prevent the threatened secession of a large number of families, and have succeeded, for the present in crushing the aspirations for independence, which were manifested last year. The character of this people is not of a very promising type, but there seems considerable opportunity for sowing good seed, especially during these days when hard times and actual hunger make men ready to listen to anything, and eager for a change. The experiment of a prolonged stay of one of the missionary families there, has been planned and hoped for, but has not yet been possible.

Kara Hissar. Helps and hindrances to the work in K. H. are in some respects similar to those in Tocat only with this in favor of the former, that there is not the debris of a ruined church. In the city itself, the work seems outwardly to make but little progress but there is a leavening going on, indicated by considerable sale of books and decrease of bigotry among Armenians. This center is particularly interesting on account of the villages around it. We sent a couple of young men

itinerate among these villages and towns, last winter, d they report larger sales of books than formerly, more ans to study Scripture, and in some places individuals fully vinced of the truth.

Jaora. As foreseen in our last report, the preacher, who had en here, with some intermissions for four or five years, with no ible progress in the work, left, in July, for his home farther East. I consider him a good man, but very weak in intellect d courage; so that we have made no effort for his return. hen the people perceived they were likely to be without a preacher, y bestirred themselves enough to make an advance of %, on the pittance they had been giving towards a preacher's ary, and sent us word earnestly appealing for a preacher. bout that time an undergraduate of Morech Seminary e placed at our disposal for the fifteen months' vacation, d we sent him there. He was full of zeal, and was uch disturbed by some of the manifestations of depravity th without and within, the Protestant Community. haps he, himself, was a little lacking in wisdom, and ose unsuitable methods of correcting wrong. At any , he soon found the burden of the care of such a congregation ouch for his young shoulders, and wrote to us for permission leave. But unable to wait for a reply, he met it on the road, and has ce found less trying work, in Samsoon. The mother which most iously troubled this young brother while there, has since

developed into a case of bigamy, which public sentiment and community discipline have failed to correct.
It may not be out of place here to suggest the question, whether the civil and political condition of the Protestant Community in Turkey does not require some reconstruction which shall demand more than native wisdom and energy.
In place of this young man, we sent to Zara, the preacher, also from Marash Sem. who was driven, by green persecution, out of his former field at Derendé. He came, not many weeks since, to Divas on foot, to tell us he could stay there no longer. We induced him, however, to try it again, and as he really seems to have got some hold upon the people, we hope he may effect something in this difficult place.
With him, we sent last Fall, a teacher, a member of our Station Class just then dispersing. He has succeeded in establishing a very fair primary school there, and this himself a mere boy, has the respect and love of all the people - many outside the Prot. Community, gladly placing children in his care. An examination held at this out station, when last visited would have done credit to an older school and an older teacher.
Yenijé. This is one of the interesting group of villages between Zara and Divas. We had a preaching book seller travelling among these villages last Fall and the severe winter coming on, snowed him up, in Yenijé. When the village thawed out, in the Spring, he sent us word that a

Prot. Community of about thirty individuals had been organized there, and acknowledged by being severely persecuted. These new brethren have been visited and encouraged, and tho they are very weak yet we hope that they may prove the root of the matter & be in them.

Manjiluk. The people of this village, carried their childish quarrels to such a point, last summer, that the preacher found it impossible to stay there, and we sent him to preach and sell books in the villages, above mentioned, and he it was, who became the means of bringing out the brethren in Ymiji. This leaves Manjiluk brethren without a preacher. They have notified us that they have settled all their disputes, and are ready to do their duty by any preacher whom we will send: but we have none to send, now. Their Chapel is almost completed, but we have been unable to visit them this Spring, and do not very accurately know their condition

Jimen. No sooner had the people in this promising church and congregation fairly completed their new chapel in the upper end of the town, than by the malice of some unknown enemy, the old chapel in the lower part of the town was totally destroyed by fire. These struggling people are now bravely preparing to rebuild, but will need considerable help from without. We have appealed to some of our personal friends, for aid toward

object, and we hereby express gratitude for the sums already received. The Church in Gurun is flourishing in the midst of this and other difficulties, and the congregation is steadily increasing. The Apostate in our station class was a member, and had been a deacon of this Church, and his fall was a sore trial to them; but they seem to be made of good material and are hopeful and united. The schools are doing well, and Evangelical Christianity is gaining favor even among those who are too cowardly openly to take up the Cross.

<u>Derendé</u>. The preacher who went there last year found, during the early summer, considerable encouragement; but suddenly, while innocently taking a walk with some of those, with whom he was in the habit of conversing on religious topics, he was set upon by the principal Armenian of the place, who began with verbal abuse and ended with personal violence, with his own hands beating the young man, and intimidating others into joining him, until they left the poor fellow, considerably hurt and more frightened, to gather himself up and find his way as best he could, with bloody face, to the Government office, to claim protection and redress. Meanwhile, the persecutor proceeded to the preacher's room, where he locked in the locked door, and began pulling down and tearing the Bibles and other books, and calling for fire to burn them up:

By intervention of less fanatical persons, most of the property was saved, and taken in charge of Government officers, who also sent the preacher as guest to the house of a wealthy Turk, where he went to recover from his bruises - he having fainted away, while complained to the authorities. The pastor of Gurun Church came and took the young man home with him to Gurun. Every one seemed to think it would not be wise for him to return to Derendé until the offenders should be punished. So we have sent the preacher to supply Zara, and have undertaken to secure justice, in which we have the aid of our American minister at Constantinople. The defendant is now in Sivas, and we hope soon to have the case justly settled. Yet we are successful, we have every reason to hope that the work in Derendé may progress with rapidity among the large class who have hitherto been intimidated by this violent man.

In conclusion, we would say we have a growing conviction of the correctness of the public opinion, that for some reasons, this is indeed a very difficult field; but so much more important is it to hold fast to it, and work it energetically. And we appeal to all our fellow laborers, to unite with us, in earnestly praying, that the signs of good, which we now see, may be constantly increasing, and that a true revival may attend the preaching of God's Word, throughout this region.

In behalf of the Station, —— Edward Riggs.

Texas Statutes Report

1873 – 1874

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Rec'd July. 6.

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Annual Report – Sivas Station – 1874–75.

Sivas among the Stations of this mission, generally brings up the rear, whether it be in an alphabetical list, or in the numerical strength of Protestantism or in the progress toward a self supporting church and ministry, yet we desire to be among the foremost in expressing gratitude for the hand of our God upon us in the past, and in cherishing hopes for a glorious future in our work. Personally and materially we have much to be thankful for during the past year. The double house for Messrs Hubbard and Riggs, reported last year as contracted for, was much delayed by the peculiar circumstances of the times, but was finally completed so as to be occupied about the first of December, and we are very thankful to have our three families now so comfortably housed, so near together, and in so healthful a locality. We already appreciate the increased facilities for maintaining health and efficiency. Still we are reminded that the best human appliances cannot ensure life and health, for we are again obliged to record a visit from the silent messenger. On the 22nd of January last Dr. Wates youngest child was suddenly taken away leaving a painful blank in all our hearts.

Our corps of native helpers remains about as it was a year ago – but as a general thing they seem more cheerful

and confident in hope. As a means for maintaining their cheerfulness, and increasing their efficiency we decided last Fall to call the Preachers together for a short conference, there being a failure in the plans for a meeting of the Evangelical Union. On the 29th of October all our preachers assembled in Sivas, and passed three or four days in mutual counsel, encouragement and information with respect to the work in their various outstations. The delegates from Pursun came empowered by the church there to examine certain persons in Sivas who had expressed a desire to become connected with that church. This examination was made a part of the business of the informal Council, and four persons, two young men and two women were admitted in this rather exceptional way to the communion of the Pursun church. On the Sabbath following the Sacrament of the Lords Supper was administered to them as well as to the members of other churches present. and four children of one of the new members were baptized. It was an occasion of solemn joy, especially in view of the position of this little branch church, standing, as it were, the uniting link between the sadly crumbled church of the past and the more durable church which we hope may be planted here in the near future.

This leads us to speak directly of the work in the city of Sivas. This though it still shows anomalies and discouraging features, is on the whole in a very encouraging

condition. The whole nominally Christian community seems to be under the gentle but steady influence of the Awakening Spirit. This is indicated by an earnest seeking for the Scriptures, unprecedented sales of our books, and by an attendance at our Chapel services, especially during the last three months, such as has never been seen here before. The increased attendance at the Sabbath School service in the afternoon made it necessary to reorganize the method of that service, and this reorganization, with some added features, brought in still increasing numbers both of children and adults, till there has been serious talk, in some quarters, of removing the benches so as to increase the seating accommodations, many already being compelled to sit on the floor.

The Acknowledged Protestant Community has not made very much progress in numbers, but does seem to be less sadly disunited, and the harsh feeling against the preacher has died out, or at least ceased to show itself. The labors of this useful man were interrupted during last summer by four months of illness commencing with a stroke of paralysis from which though apparently recovered his mental powers seem perceptibly to have suffered.

"The Young Men's Christian Association, spoken of last year, has continued to hold weekly meetings for the discussion of moral and religious subjects, which have been well attended and profitable. This Society has, also, with some aid from the missionaries, employed a colporteur

through the winter to sell books in the city, and also opened a shop in a good position in the market, for the sale of books and the rent of such persons as are interested in the truth. This shop is now generally known as the Protestant head quarters in the market. Under the patronage of some of the members of this Society there was lately formed an anti-tobacco Society with a membership of twenty-four and a prospective income of five thousand piastres: but after a brief existence of about forty eight hours, it ended in smoke!

"One of the most promising signs of the work here is the continued interest in the morning prayer meetings, which, especially through the winter, have been sustained with a vigor and spontaneity never known before. And the Saturday evening prayer meeting from house to house formerly confined to the winter, was kept up with fair attendance all through the last summer, and appears likely to continue through this coming summer also".

The High School for girls has been in operation through the year with four boarding scholars. Of these two are now ready for Marsovan Seminary.

The three primary schools have continued about the same as last year. Our new teacher from Marsovan is doing very well, and building up her school.

We feel that the progress of things in Sivas is very encouraging, though it is yet rather in the stage of promise

than of fruition. It is certainly a new phase in the work here when this city more excites our interest & hopes than any other part of our field. While this is true the work in most of the outstations is making just about such progress as it has been making for a number of years past.

Gurum. The Church in Gurum, beside the additions made from the Sivas Congregation as above stated, has received a fair number of additions from its own congregation, and continues in a healthful and hopeful state. The congregation also grows steadily, and now numbers about four hundred souls. And this congregation is remarkably free from that species of decayed and cumbersome Protestants which so weigh down and paralyze some communities. In Gurum to become a Protestant means something more than to change ones political relations.

Owing to the hard times everywhere prevalent, these people were quite unable to rebuild last summer, the chapel which was burned the previous August. But in spite of poverty and hard times, they are making a strenuous effort to do it this year. And with some assistance we believe they will succeed.

The schools in Gurum have been somewhat disturbed by changes of teachers, and also by persecution roused chiefly by the success of a school started for girls. The priests, beside firing off their usual anathemas, tried a flank movement by starting a girls school on their own

account, and at last reports they were flourishing with a hundred and fifty pupils. But as the only responsible teacher is a young woman of scarcely any education at all this will probably soon be among the things that were, and the true desire which exists for female education will find expression in the filling up again of our girls schools now quite reduced in numbers.

Derendé (six hours S.E. from Furma) has been without a preacher most of the time since the violent ejection of Preacher Bansam nearly two years ago. But an undergraduate from Marsovan spent last winter there, and and felt that there was much reason for hope of a good work. When he left there he brought us a paper signed by two declared Protestants, and several who wished to become such, begging that we would send them a permanent preacher and suggesting that the man who was driven out from there should return to them. This he seems inclined to do, and we are on the point of sending him.

Manjilluk was also for quite a while without a preacher till last fall we sent them a young man who had been laboring in Furma as teacher and assistant preacher. He finds the work a mixture of hope and disappointment and his reports vary according to the mood in which he writes. The chapel which they have been so long building is still unfinished but there

really seems to be now a better prospect of its being done this summer than ever before. The completion of this building it is hoped may much increase the facilities for preaching to those who want to hear the gospel, for they have no place now which is fit to hold the congregation.
The preacher who was formerly in Mangalik went last year to a village eight hours North-East from Sivas, called Yenijé. Here he was instrumental in enlightening a little band of persons who formally declared themselves Protestants in the face of considerable private persecution. The Armenians refused them place for the burial of their dead in the old cemetery, and they made application for the fulfillment of the promise on the part of the government that such communities shall be supplied with fitting burial places. Emboldened by some delays in the execution of this matter, the persecutors increased their violence, threatening the preacher with various kinds of evil if he should insist on staying there. Finally they convicted him, in their own councils, of blasphemy against the Kizim Mary, because he had quoted, without comment, some passages of scripture which speak of the "brethren" and "sisters" of our Lord. Therefore they collected a crowd, and broke in upon the little band of Protestants during their Sabbath afternoon service a few weeks ago, and after trying in vain to intimidate them, seized the preacher and violently dragged him out of the room, beating him and heaping all manner of abuse upon him

and trampling his Testament under their feet in the Street. After thus carrying him a few rods out of the village, they turned him adrift, threatening to kill him if he attempted to return. With bare head, and without shoes, he picked his way through the snow and mud to a neighboring village and is now here seeking redress, which he seems likely to get. Much appears to depend on the just settlement of this difficulty, for in a large number of near villages there are enlightened persons whose very lives are threatened by their bitter opposers, and who are thus prevented from acknowledging their sentiments; but who would virtually feel themselves protected if such an act as this were punished. Indeed one member of the little band there, having ventured to remonstrate with a neighbor for removing an ancient land mark, the neighbor answered, with a sneer, "What! do you suppose you are going to stay here and sow and reap with the rest of us? not a bit of it!" and with the help of several others, set upon the poor unoffending brother, and gave him a tremendous beating, of which he shows several honorable scars. These persecutions must work good in the end, and we hope that end may not be far distant.//

Zara, is only four hours distant from this village but the state of things there is very different. No one is persecuted there for being a Protestant; but the reason for this, alas! is that the species of Protestantism which

has developed there has proved too harmless to the old church to excite any opposition. This place has been unfortunate in the preachers who have been stationed there. They have been good men, we believe, but not well suited to the character of the people, and not sufficiently self-denying and determined to stick to the work there with firm purpose to see the cause progress. The last on the list has just now left them without a preacher, and we could not oppose his having because some of the people had become violently bitter against him, though, so far as we can judge, without very good reason.

One of our most promising candidates for the ministry has been spending some eighteen months in Jara as teacher of our school there, and has done very well, having quite a number of boys from non-protestant families as well as protestants in his school and so under direct evangelical influence. He also has now left to resume his studies and so the immediate future of Jara does not look very bright. Still, humanly speaking, the right man in that place might produce great results, and, on the other hand we may be too much inclined to look at the means and instruments and perhaps this is the lesson we are to learn from this case.

Kara Hissar, owing to its distance from Sivas, and its inaccessibility during the snow season, has not been visited by the missionaries the past year. We still hope to overcome some of the difficulties and visit that portion of our field

more frequently and work it more efficiently. The work there is still in the incipient stage, though it ought to be much farther advanced. The encouraging features however are the large sale of Scriptures and other books, and the good standing and character of the few Protestants that live there. Kara Hissar is a stronghold of the adversary, and the vices of civilization have reached it sooner than its benefits, but it must be taken possession of in the name of the Lord.

Tocat. The set time to favor this place does not seem to have come yet, but the labourers there, groping in almost subterranean darkness, do seem to see a faint glimmering light in the far distance which we trust may prove to be the longed-for relief for these prisoners of hope. Whatever be the ground for it, our preacher there and his wife, after laboring long amid many discouragements and reverses, and in much weakness, now appear to be renewing their courage, and this encourages us, for hope and faith are mutual cause and effect, and when one exists producing the other some fruit is pretty sure to follow. The immediate grounds for encouragement seem to be, firstly, that the discords among the few Protestants seem to have entirely died out, the complaints against the preacher have given place to confidence and affection, and there is more inclination to united effort in the right direction. Also they have been almost startled and very much gratified to receive answers to their united prayers for the awakening of certain individuals

Secondly, that a number of outsiders seem inclined to attend the preaching of the gospel and study the word of God with seriousness.

Dr. West was called professionally to Tocat last July and with Mrs. West spent about a month there, we hope not without effecting something as spiritual physicians. The people remember their visit with gratitude and are very desirous of having a missionary among them. Mr. Tracy of Marsovan spent a few hours in Tocat last December, and the brethren there appear to have fallen quite in love with him, for after his return to Marsovan they sent him a "unanimous call" to come and reside in Tocat and be their missionary. It would be extremely agreeable for us to have such pleasant neighbors so near and we cannot doubt that they would do a very great work there. It remains for the mission to decide whether it will add to the number of its stations in this region.

Between Tocat and Sivas in a plain called Ar o va, (properly Artig-el-Abad) there is a group of five Armenian villages where we have long wished to have the gospel preached. During the last winter we sent a colporter there, who spent some two months very acceptably among these people who had never before given much countenance to evangelistic efforts. He sold some books and had abundant opportunity to expound the scriptures. There will sometime be a fine work in these villages.

In closing this report we would allude with gratitude to the refreshing Thanksgiving season we were permitted to enjoy

on the occasion of the visit of Dr. Pulick, who was the means also of giving us a visit from no less than three of our brethren from other stations who acted as his escort hither. This was not only a joyous and strength giving event to us personally, but we have reason to believe that the stirring address of Dr. Pulick to a crowded audience in our chapel, interpreted by Mr. Tamsen of Cesarea, was one efficient means toward producing that interesting awakening now in progress in Sivas.

For this and in all the blessings of the year we gratefully acknowledge the presence and loving kindness of our Heavenly Father.

On behalf of Sivas Station
Edward Riggs.

Sivas, April 17. 1875.

Rec'd. June 17

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Sivas Station Annual Report, 1875-6.

Our plans for an active and aggressive campaign were first seriously interfered with by Mr. Riggs being called to temporary supply in Marsovan Seminary. The Yenije preacher-beating case, also, of which mention was made in our last report, was in its most important crisis before the Turkish courts, the day Mr. Riggs, counsel for the plaintiff, was obliged to leave. The result was that the assaulters and batterers of our poor preacher, had imposed upon them only a very slight fine in money, accompanied by the usual heavy admonition not to repeat the offence. Although nominally somewhat successful in this suit, still we have little inclination to do the same vexatious work again for a like result. It does not pay. The preacher flogged at Yenije not wishing to resume his work there, left our employ, and we have had no one in his place, this year.

Ovindz, where two years ago another helper was cuffed and kicked out, is making slow but steady progress. The number of openly avowed Protestants there, has quintupled this year, i.e. it was one last April, it is five now.

A dozen others are waiting for the Government to give the Protestants a graveyard firm, before they show their colors. The preacher has great difficulty in renting a suitable house, and his persecuted followers crouch around him with fear and trembling. Still, they are a wide-awake interesting people, to look upon whom stirs the blood of any missionary.

Diyarbekir, presented to us by Harpoot field, we have not yet been able to visit, and she, being somewhat fastidious, has not yet been able with help of our letters to find for herself a proper

Oorfa, always the most thriving of our out-stations, has received half a score of new members into Church, rather more than need for her, and is now making preparations for building new school-rooms, and re-building the meeting-house, burnt three years ago.) She also sends one promising young man to Marsovan.

Kara Hissar. With Mr. Rapp obliged during the year to make four long journeys, - one to Constantinople and return, - two to Samsoon and return, - one to Marsovan and return, and also spending the touring season of the year chiefly

in Marsovan Seminary, our long-cherished hope of visiting Kara - Hissar has still been delayed. Our preacher, Baron Resurrection reporting the work there to cold and dead for him to be the means of reviving, against our protest, retired from the field last April, and is now in Amasia, out of missionary employ.

Manjilak. In this small place we now have a large school of about seventy scholars, - prospering. The last year's inefficient preacher there has been replaced by one of rather more energy.

Nikesar. In this large place one man has at last, openly avowed himself Protestant. Two men have labored there at various times during the year, but there is no one there now.

Tocat reports nothing new except increased interest and attendance during Week of Prayer.

Zara. Here during his winter vacation a Marsovan Seminary student labored very pleasantly, but we have no definite record of any who turned from sin to righteousness.

Half of the score of villages scattered along the twelve hours's road from Rivas to Zara have been visited twice this year by members of the Rivas Soul-Saving Society, and once by a missionary. These villages

an awaker, - buy our books readily, and warm our hearts by their good attention and thoughtful questions.

Sivas herself, as branch of Garun Church has admitted two more to Church Membership, and has shipped for Marsovan, two boys and two girls.

Our Sunday School with International lessons, five large classes for adults and four for children, with Teacher's Meeting and Sunday School Picnic in its season, has been a gentle but constant exhilaration to all therein engaged. We are still, however, far behind the times. We have not yet established the rule that all members of our Day Schools must attend our Sunday School, altho the Armenians have a rule that the members of their Day Schools must not. Our little reward cards bring us in more children than we, with our present corps of teachers, are able to train.

The Armenians are beginning to do so with their enchantments also. They now have a Bible Class on the Sabbath, which is well attended.

Our regular Sabbath Preaching services continue about as usual.

Our Livas Saturday morning Prayer Meetings from house to house, are considerably changed. Some of those who were examined for admission to Church and rejected, and others who knew they would be rejected if examined, have manifested a growing inclination to deny our right to examine at all. "Let every man examine himself," they say. "Let him and him alone decide whether he is fit to join the Church." All our reasoning with them was of little avail. These Saturday morning meetings were held at the houses of the Protestants, whether Church Members or not. It had been customary for the owner of the house to lead the meeting. The discussion concerning the Church brought out more clearly the fact that we believe a man who is unfit to join the Church is also unfit to lead Prayer-Meeting. Still as the lesser of two evils we continued to attend Prayer-meeting even when led by one of them. But this Spring they finally took the responsibility of seceding and setting up a separate Prayer Meeting for themselves. They announce that now, at last, Protestants in Livas are about to amount to something. They say they will advertize widely their meeting, gather a crowd, patronize one

other meetings for a year or two till they find a suitable preacher for themselves, and then have open Communion & baptize all their children. Looking merely to the spirituality of the Prayer Meeting, we feel a relief in seeing such men leave; but looking to the effect on outsiders, we regard it as a calamity.

The Armenians also, last Fall began one, and during their Lent this year, held three different daily Prayer Meetings in different parts of the city reading Bible and expounding after our style, but praying chiefly according to their old Church forms. One of these Meetings was led by an Armenian priest.

Our semi-weekly sunrise Prayer Meetings at the Chapel Door fared better than the weekly Ist. evening ones at the houses. They were good before the Week of Prayer: but during that and the following week, there was larger attendance and more manifestation of the presence of the Holy Spirit, than we had ever before seen in Sivas. A third and fourth Week of Prayer combined with daily preaching showed continued interest. In this month of daily meetings there was a new power and

directness in preaching, a new life and glow in praying, and an increased relish for that old-fashioned religion that repents of sin. In this land of cheap pious talk and glib prayer, to be seized with strong conviction, to search and wrestle till suddenly the great burden is lifted, and the peace of God that passeth all understanding is poured in upon the soul, — this was something we had become very thirsty to see, — and during these meetings, to some extent, we saw it. Now more than ever, we believe in the Holy Ghost, — we believe in the forgiveness of sins, — we believe in the possibility of sudden conversion even for the Armenians of Turkey, — and we believe in the communion of saints, especially the daily noon-prayer-meetings among missionaries. We tried such meetings this year from January first to the middle of March. It was good to be there every day.

We were all learning from late experience better modes of work, — our hearts were warming in greater love for the people and for each other, — our hopes were growing large in view of the possibilities for the coming years.

Just then Dr. West was called to die, - the very one whose long experience, wide charity, and effectual aid both to body and soul, seemed so indispensable here. (The hundred grateful, tender memories that waken at mention of his name cannot be penn'd into words. The vacant places in our hearts and in the hearts of the people, - in the social circle, - at the bedside of the sick, - at Sunday School and Prayer-Meeting and in the pulpit, even - will never all be filled by another). And yet, we unite our voices with those of the people, in calling for another Medical Missionary from America to be stationed at Livas.

A. W. Hubbard
in behalf of Livas Station

May 24th 1876.

Swas Station Annual Report.

1876 - 1877.

During the past year, "Hold the Fort" has been the song of Swas, when able to sing at all. The refreshing daily meetings of Jan. 1876, were all needed in preparation for the discouraging ones to come. February brought the dismission of the Saturday evening prayer-meetings, - March, the long illness of Dr. West, - April, his death and the departure of his family for America, - May and June, increasing determination on the part of the crceded Sat. evening prayer-meeting to get possession of the garden containing the grave of Dr. West, and of the meeting-house, built almost entirely from the receipts of his medical practice. July confronted and confounded us with the decision that we must trade horses while passing through the deepest part of the stream; so for a second time within the three months we packed a score of boxes and sent away a whole family of missionary associates.

The first of August presented one of the recorders interrupting our native preacher as he was leading morning prayer-meeting et-

chapel, ~~and~~ closing the Bible that he was reading. Not content with this they made a presence at the next meeting which was led by the only remaining missionary man in the field, ~~and~~ beginning an opposition service at the same time and same place, endeavored by such means, to steal the prayer meeting preparatory to the final stealing of the whole property connected with the Chapel. September took from us our good native pastor, his physical constitution being too weak to stem the tide in Suez: so that by October we had none of our comrades left except the efficient, tho' sometimes indiscreet teacher of our Girls' School, and there was strong talk among the leaders, of mobbing her.

The first of November brought us the aforementioned horse, for which we had traded at so high a price in July, "All saddled and bridled and ready for fight." And a fine old war-horse he proved to be.

But we were yet in deep water: still we thought we spied the further shore. We had been cheered in September by a week's visit from Mr. & Mrs.

Bartlett of Cesarea. Here was a Bartlett pair (pear) more refreshing, and in addition to their cheer, counsel and practical aid, they gave us the promise of a native preacher for the Fall and Winter, one who was acquainted not only with Christian Gospel, but also with Mohammedan law. In addition to this, we had promise of six students from Marsovan to be teachers and colporteurs in our field during their winter vacation. Mr. Riggs also had promised us part of his vacation. They were all coming in November. So the middle of the month found one Dwight missionary on a tour to long-neglected Divrik, and the other, in search of his household goods plundered en route from Marash.

That was an interesting scene which met the gaze of our brother on his return from Divrik. Nothing had been heard from the Dravcher for the robbed boxes. The native preacher had only just arrived. Mr. Riggs had also been detained by sickness in his family. The six boys from Marsovan had all been robbed on the road and with a single exception turned back utterly demoralized. One of them was reported

never to have smiled again. Meanwhile the recessionists of Divas, fearing that the newly come preacher would wish to occupy the preacher's house, all turned hands pro tem, and catching up one of their own families bag and baggage, hurried them into the empty house. At the same time they sent the Government Sheriff to the family which we had put into one part of our Girls' High School building and demanded their year's rent on penalty of immediate expulsion. So the missionary ladies had been compelled for two days to defend by their own personal presence to defend the Board's school-building from the entrance of Turkish zaptiehs. This was enough to convince us that we must demand a decision from the Turkish courts, as to whether we have a right to control the buildings for the ground of which the Board paid 15 000 piasters and the people none, and for the erection of which the people, most of whom are now gone, paid 4000 piasters and the Board, 39 000, and for which the Board has paid total taxes and repairs and has held full title deeds (only in name of a native who also does not claim it) for thirteen years.

To obtain such decisions and the transfer of our title deeds to the name of one of the missionaries, - a work of two hours in any civilized land, - Mr. Riggs and Mr. Fenn together with the native preacher labored more than two months, and the whole affair was finally referred by the Turkish authorities at Sivas to those at Constantinople. The land having been Mohammedan vacouf. The half-converted Protestants of Sivas announce their intention, the first Sabbath after the property comes fully into their possession to select one of their own number and have him administer the sacrament of the Lord's Supper on the Gospel scale, and baptize all their children. Our control of this property seems to us now almost indispensable to the success of our work in Sivas.

From our Sub-Stations we have nothing specially new except that this year we have been able to visit them all. Divrik, Kara Hissar and Zara still have neither pastor nor teacher. Erzinde also, and Tocat and two or three large villages are loudly calling to us for teachers. Even in Sivas the pulpit is

supplied by the missionaries and the Boys' School taught by a young shoemaker who neither understands vulgar fractions nor boys. We feel that we must have these and other helpers and we know not where to find them.

And as Miss Bliss is soon to visit America we all unite in asking for another young lady to take her place during her absence and to help after her return. There is work enough in the schools and families for three or four such young ladies, and we must have at least one. We also renew our request made last year for a missionary physician to take the place left vacant by Dr. West. Such a physician's receipts would more than cover his salary; he might prolong many another missionary's life, and, both directly and indirectly exert a powerful Christianizing influence. His wife too, might do even more than he.

We do not ask this as a means of comfort to ourselves, but as a means of usefulness in our work, - a means, the eminent usefulness and success of which, we have seen with our own eyes.

In retrospect of the twelve months that have taken from us our physician and his

family, Mr. Riggs and his family, Pastor Mikail and teacher Anna, and even so seriously threatened our mating-house itself, till it sometimes seemed to the few that were left of us that Satan himself had been turned loose on Sivas, still we find, in addition to those already mentioned, many things for which to thank God and take courage. Two new members from Sivas have been admitted to Church, - the separate Saturday Evening prayer-meeting born in the Springtime, died in the Fall, - the Girls' High School has considerably increased in numbers, - the two men who so outrageously interrupted morning prayer-meeting confess both privately and publicly their folly, and one of them exhibits also, other signs of genuine repentance, - and the man who was put into the preacher's house to hold the property from the Missionaries, has turned, publicly denounced the men who put him there, and offered to pay the Missionaries for the rent of the house. And, also the Protestant prayer-meeting trouble seems not to have discouraged the imitating Armenians, here.

During their present Lenten season, in different parts of this one city, under the auspices of the old Armenian Church, are held more than forty prayer-meetings every night. One of these which we recently attended, well exemplifies the curious mingling of the old and the new in them all. The house was filled with listening men, women and children. The services were opened by singing two or three quite orthodox hymns; then after one chapter from the biography of St. Simeon Stylites they read, asking us to expound where they themselves could not, three chapters from our translation of the Bible. After which they all in with one accord repeated their written forms of prayer for the space of about one hour.

Rec'd May 23, 1877.

Now only give us unfettered control of the Board's property in Sivas, and give us the associates and helpers for whom we so earnestly entreat, and we see no reason why we should ever again be found penning such an Annual Report as this.

In behalf of the Station

C. H. Hubbard.

Mar 1st, 1877.

Sivas, Asia Minor.

Report of Sivas Station.

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United States Legation
Constantinople.

April 19. 1877.

Dear Sir,

Yours of March 23 is received in relation to the affair at Sivas. Mr. Hubbard, who is here in attendance on the Annual Conference, has brought with him the title-papers which have been exhibited at the Sublime Porte with an assurance of favorable action. I shall take an interest in having the matter brought to a successful termination.

It has occurred to me, in view of the large property investment in the Turkish Empire, that it would be well for some one of the Missionaries to make a special study of the Ottoman laws, so as to avoid difficulties like this at Sivas & some others which have come to my knowledge. Such a person might, besides missionary work, or follow the law as a profession which seems to me decided best. Prevention is better than

cure.

Of course the up the missionaries come in contact with the governing authorities the better for the success of their labors. And it is very important. Whenever any question arises that they should be even technically right, as well as morally & equitably right. The antagonism of opinion & faith so many a do sharp, they should not be intensified by any conflict of material interests, if possible to prevent it. So long as I am continued here, I shall only be too glad to to be of service to them in their arduous & valuable labors.

I am very Respectfully,
My dear Sir,
Your Obt. Servt,
Horace Mayhew

Rev. S. F. Clark D.D.
Boston,
Mass

Constantinople, Apr. 19. '77.

Rec'd May 9.

Items from the report of Baron Kirak Jurjian who left Sivas April 14 1877 to visit the villages in the Zara and Kara Hissar fields. (To Rev. G. Bliss D.D. agent Bible Soc.)

Although we have every reason to believe that Baron Kirak is a faithful and persistent worker for souls the peculiarity of his report is the honest statement of discouraging facts. No genuine interest in the truth appears. The pall of indifference seems to be spread upon the people. Cases of interest even when reported are so ancient as to be hardly worthy of mention. The cause of this indifference in such a time of trouble and oppression it is quite difficult to understand. The hope of help from Russia with the idea that the Russians are opposed to the Protestants has something to do with it even among the ignorant villagers.

Appendix I Twenty Plates

From Sivas Baron Kirak made his way to Zara by the line of villages on the south side of the Kizzil Irmak visiting 12 and spending about three days in each one. In all these places there was not a single Protestant family. Only in one Tudurgej he found two men, Oban and Hassep by name, who became Protestants in Constantinople.

In these 12 villages he sold 90 P̄s worth of books. A relative of his declined to receive him into his house because he was a Protestant Forkellis. In nearly every village after having preached to many he found only two three, a few who showed some little interest in the truth and a wish to hear more. One young man met on the road seemed indeed to be an inquirer but lacked courage. He read to some Turks in a mill. Mr Yenija when the Mts gained a foothold a few years since but was driven out they fear to invite a teacher again.

Mr Tara offering his books at the door of the Armenian church one morning a man, with imprecations and threats, scattered them on the ground. Afterwards having engaged a shop in the market, during three days he sold but 32 P̄s worth, but four of these were taken by a Mohammedan which were afterwards seized carried to the Government and an effort was made to excite trouble; but the declaration of the permission of the government, found on the title page to print the book quieted down the excitement, and the purchaser wanted his books.

From Tara he made a tour of three large villages in which he sold 80 P̄s worth of books, and was able to speak with much freedom to many people.

A young man by the name of Ohan continually came to hear and brought his friends. For nine days the effort to reach was continued but none were found who were really enlightened.

From Sara northward the longest halt, that of 11 days, was made at Enderes (the Roman Neocæsarea), where he went about among the markets and towns, sold books to each of the three priests, and visited the schools. The sales were 90 Ps.

From Enderes he went down on the Ashkhar plain on which the large and wealthy villages are chiefly armenian but habitually opposed to the entrance of the Gospel. In Ali one hour from Enderes where he remained two days he found one man by the name of Kaspar who showed some signs of an understanding heart. All the rest were in the bondage of darkness.

At Ghek (130 houses) after going about the village for several days and finding none who thought they had need of anything more from the Bible he found his first friend by chance in a mill. In the remaining seven villages visited on the way to Kara Hisar the experience was substantially the same — hearts and homes cold to the entrance of the glorious word of the Gospel. In these villages he sold 150 Ps. worth of books;

and on that plain having fallen among Kyuge thieves by the river bank who had begun to strip him of his clothing he was fortunately rescued by the arrival of of a horseman who proved to be a Kurd; and the robbers fled taking simply his bread and rubber waterproof.

Of the Kara Hissar villages he visited 20 leaving from 5 to 70 Ps. worth of books in each. The number of listeners was everywhere good but no power was manifest to undertake a life of spiritual growth. Some of the villages in the Kara Hissar field were Greek. Working his way slowly back to Sara and Sivas visiting those especially who had previously showed some interest in the truth he only arrived in Sivas after an absence of 6 mos. After remaining at Sivas about a month he started out again and completed a second trip of 6 mos. with results about the same as before i.e. one thousand Ps worth of books sold and the Bible read to the people continually; but no response in accession to the Protestant ranks. The almost universal feeling is a willingness to hear and receive the Bible but a positive determination to do so without becoming Protestants. Since faith comes by hearing and hearing by the preaching and circulation of the Word we hope that this year of labor by Br. Kevork costing but £.T. 15. will not seem to you as it does not seem to us, an unprofitable investment.

Sivas May 3. 1878. On behalf of Sivas Station. H. G. Perry.

Report of Sivas Station W.F.M. from April 1877 to April 1878.

The Sivas station covers an extent of territory more than 200 miles in diameter and is occupied in addition to numerous tribes of Turks, Kurds and Greeks, by large numbers of Armenians who live not only in the larger cities but are distributed also about the field in villages.

In the center of this region on the upper waters of the Kizzle Irmak is the city of Sivas the Provincial capital. It is situated in a plain, is well watered, healthy, and contains a population estimated at 50.000.

In the northern and upper edge of the city, on an admirable location, receiving the bracing breezes as they come untainted from the pine and cedar covered mountains of the Anti Taurus, Chamle Bell and Kara Bell ranges, are the missionary residences, the well chosen center of a parish whose extent and wants call in its behalf for the prayers and the aid of God's people.

From Sivas going nearly due south three days journey over the bleak bare slopes of the Anti Taurus mountains, and crossing the border of the Roman Pontus into Cappadocia

nestled in the narrow valley of the Tocma su on its way to the Euphrates are the two towns of Surum and Derende. To one looking at these localities from the mountains the situation of these towns is traced along the dull, brown, bare and rocky plains by the winding strips of green foliage. Just back of the town of Derende, cut as if by a knife into the edge of the hills, is a deep gorge along which the river makes its way: and in another gorge one hour distant traced also by its strips of green foliage is the large village of Azude where a flourishing little community of four families of Protestants has been separated from the old church and organized the present year.

Going East from Sivas across the Kara Bell range of mountains into Armenia is the city of Divrik itself the center of a group of ten populous and wealthy Armenian villages. The Kara Bell Kozzlu Bash Kurds (who fill the country between Sivas and Divrik) in hope of political advantage and to clear their religious rites from idolatry fought years ago a persistent political battle at Sivas which gave some of them the name of Protestants which they still retain. Whether from some

peculiarity in their character or from changes which the turn of events is bringing upon them we know not, their villages in our field which can be counted by the hundred are entirely accessible to the preaching of the gospel. Whenever we go among them they fill the rooms wherever we stay, listen to the word as long as we will preach it, and purchase freely carry in their pockets and read the portions of the Arabo Turkish Testament and Psalms. Yet the Bible is to them the word of God in name only. Their religious rites are a strange mixture of deistical, Mohammedan and pagan notions which weary the heart and leave the impression that the nation is already substantially infidel. Yet scattered among them are found a few who having read the Scriptures seek occasion to state their belief that the Bible is an authoritative book, Jesus of Nazareth a Divine Savior, and that by faith in Him alone can they be saved.

X

Most of the Kurdish region and along the upper waters of the Kizzle Irmak are about 30 large Armenian villages terminating about the town of Zara. The villagers are industrious farmers owning the flats on both sides of the river and usually living in well built houses. The great obstacle to their prosperity

is heavy taxation and the quartering of soldiers in these Christian villages on their way between Sivas and the seat of war.

From Zara crossing the fine Crown mountain into the valley of the Lycus the first town of importance is Enderes (the ancient Neocæsarea) beautifully located amid groves of apricot and plum trees; but the Armenian population is worldly ignorant and addicted to intemperance.

At Enderes begins a second course of about 30 Armenian villages along the valley a winter road to Kara Hissar called respectively the Ashkhar and Sheslar plains. These villages in times of peace are wealthy and number from 10 to 300 houses each; but the quartering of soldiers upon them has ruined for the present their prosperity. Going up from the plains to the city of Kara Hissar set upon a hill, we reach another center of Armenian influence. Here the Greek villages begin to prevail which chiefly fill the remaining section toward the Sea.

Further down the Lycus is the city of Niksar where the Armenian population, as in Cæsarea, use the Turkish language. And north of Sivas on the Iris river is the city of Tokat itself formerly the center of missionary operations and the burial place of the lamented Henry Martyn.

It is with devout thanksgiving that we make mention of the fact that the region of this station has been preserved from the destruction which has attended the presence of fighting armies in other parts of Turkey. Though the taxation of the Govt. and the quartering of soldiers upon the people has been a burden well nigh too heavy to be borne their families and homes have been preserved to them; though not without fear they have yet continued their usual avocations; and the roads though infested by robber bands who have plundered and murdered defenseless travelers at will, have usually been safe to the armed caravans.

The effect of the war upon our work in the Gospel has been two fold: 1. Its suffering while yet filling the thoughts and hearts of the people of every class with their own miseries has softened them for the gospel appeal to look to God for help and obey His will. Denominational lines are less thought of, and the messengers of the gospel have been received with open doors and hearts in a way quite astonishing to those who remember the prejudice and persecution of previous years.

2. The hope that the Russian armies would come this way to bring deliverance taken together with

the supposed fact that Russia is opposed to Protestantism has filled the Armenians and Greeks with a certain infatuation one result of which is a determination on the part of all non Protestants that, though it is well to listen to the Bible and accept its teachings, they will not assume the name of Protestant. The worldliness and selfishness of the Protestants themselves has strengthened this opinion; so that some of the fruits of our labor this year are not added to the Protestant ranks.

The Protestant Congregation in Sivas still remains involved in difficulty. When during and after the Crimean war English gold filled the country and complaints by the American Missionaries of local governors caused them to be brought to trial, it is not strange that in a city like Sivas a horde of restless adventurers, in expectation of pecuniary or political gain, showed become Protestants; and when afterward the political influence of Missionaries has declined it is not strange that these accessions for worldly and political motives showed form a Constituency ready for any scheme promising pecuniary gain and to be led about by every wind of doctrine. Accordingly a large majority of the so called

Protestant community at Sira not only has no interest in the Kingdom of Christ or concern to attend upon its means of grace but are engaged in a bitter campaign to defame the Character and destroy the work of the American Missionaries; and plunder the property which at large expense the A.B.C.F.M. has established in Siras for a Chapel, parsonage and school rooms. Fortunately the Missionaries of that time, anticipating this trouble spared no pains to have the deeds secure; and holding these we still hope to be able by the aid of the U.S. Minister at Constantinople to resist the attack at law which has been continued now, by the use of infamous means, for two years to wrest the Chapel buildings from our hands. After this faction had succeeded in driving Badwille Mukhail from his ministry at Siras, ~~position~~, ~~&c~~ in forcing Baron Hadjo Harutune his successor to live in a khan instead of the parsonage, and withheld their support from any other who should be faithful in preaching the word we decided in April 1877 to supply the pulpit ourselves and assume the duties of the pastorate until a better state of things should prevail. During the following nine months from April to Dec. 1877 some representatives of the opposing faction continued

to attend our worship, though openly repudiating the doctrines we preached and advocating in their stead the non-examination of candidates for church membership, baptism for all children of the congregation, open communion, and other kindred notions. In Jan. 1858 dissatisfied with our preaching on these points they have withdrawn their followers and established a separate Sunday P.M. service. Much relieved to find at last a small but faithful and appreciative congregation remaining we commenced to rebuild it with Christ and practical obedience to his commands as the corner stone; and earnestly hope that by the Divine blessing this little band of followers may grow to be sometime a Church of Christ to the praise of his name in the presence of a sinful generation. An evident improvement in the tone of the piety of this "remnant" has strengthened this hope.

One question upon which we ask advice is what shall be done with the Protestant organization in Siras. A majority of the community as shown on the government lists, holding the community seal and having a representative at the government council is in open hostility to the work of the A.B.C.F.M. to doctrines and to missionaries, and is so corrupt that compromise with it is impossible. Shall an attempt for its reorganization be made?

The schools in the city of Sivas have been well filled and well instructed during the year. In December we opened a station class on the principle that the students shall furnish their own food. The stampede of candidates which followed this announcement was quite amusing. The love of many suddenly waxed cold; and though we had a popular teacher, only two and they the teachers in the boys school remained firm to the station class during the winter. We propose to continue the effort the coming year. ~~This idea~~ The effort to open a Protestant high school seems to have given rise to a proposal much talked of in Armenian circles to establish in Sivas a school of high grade for the Education of Armenian youth of both sexes.

At the commencement of the present year having no suitable teacher for the boys school, one was sent to us unexpectedly from the smallest and weakest of our outstations. The teacher of the Armenian school in Ashude Bedros by name, having been educated in the Armenian Church high school at Aintab and partially enlightened when there, became a Protestant and applied for work in hope that sometime he would be sent to Marsovan. We took him on trial, and have been pleased to note his rapid progress in knowledge, the art of teaching, and also in the life of faith with Jesus.

The school for girls consists of seven boarders and 30 day scholars of whom two completed the course this year and have been sent to the Female Seminary at Marsovan. The deportment of the girls has been good; and the examination at the end of the year showed that they had made commendable progress in their studies.

During the summer of 1877, wishing to employ a Bible Reader in Sivas, by favor of Mr. Coffing, Anna, a member of the Female Seminary at Marash, came to Sivas and commenced her work in October. The whole number of Armenian houses in which she has regularly visited and read the Scriptures, has been 30. In these 18 women have commenced to learn to read, of whom 12 continued in the effort, and 6 failed utterly. Five of the 12 finished the primer, and commenced reading the Bible. None of those visited and receiving instruction have been induced to attend our services except occasionally; some of them show a strong desire to understand the Bible that they may conform their lives to its teachings. One especially the sister of Baron Muggerditch of Marsovan Thol. Seminary, though encountering determined opposition at her home has learned to read well, and begun

the study of the Catechism and lessons in writing preparatory to entering the High School. She is 20 years old and unmarried. Although these results may seem small, when we consider the general indifference and deceitful character of the Sivas Armenian women, we think them sufficient to warrant the continuance of the effort another year.

The resident missionaries and ladies of the station have made a special effort this year not only to visit the outstations, but to preach and teach in the cities and villages of the whole field to all classes of the people whether Armenians, Kurds, or Turks. Prolonged visits of from two to five weeks each have been made twice in Tokat and Zara, and once in Kara Hissar, Enderes, Tamgara, Manjaluk Gürün, Derende, Ashude, and 20 more of the larger villages. Mrs Hubbard spent three weeks in Tokat; Miss Bliss 3 in Divrik; and Mrs. Perry 5 in Zara and 4 in Gürün, Ashude, and Derende.

In addition to this effort at touring missionaries wishing to make a more persistent effort in the villages in the direction of Zara and Kara Hissar, we employed a Colporteur to labor in behalf of the American Bible Society. A copy of his report to Dr. Bliss of Constantinople is herewith subjoined.

The Church in Girim is the only one in this field which has a pastor. Though suffering from internal dissension we are not left without the hope for its future prosperity.

The Church in Tokat has grown a little in grace though not in numbers during the past year. Especially the few remaining members of the Church seem to be feeling a deeper repentance for the sins of the past and a stronger desire to avoid causes of contention, and hereafter to be something and to do something as a Church of Christ. And if these old members do half their duty now, new members will soon be added to their number. Time alone can show us whether the apparent partial awakening of the last week of prayer was anything more than a transient phase in the always fickle winters of Tokat. After a faithful effort to remove the obstacles which hinder the Church growth the communion was observed in January.

The Church in Divrik has been without a pastor for the last five years, and during this time the A.B.C.F.M. has given them no pecuniary aid whatever. At last the fallow ground seems to be ready for the plow. The Church and congregation are united in the wish to begin again the work which has been so long

ted; and in doing this they propose to raise
Ps this year for building a much needed
about the Church building lot, and the
tion of a Parsonage within the enclosure.
a careful estimate we write in the request
permission be given to aid them in this work
amount of 20000 Ps of which 10000 Ps shall
aid from funds now at Land, and 10000 Ps
be included in the station estimate for 1879.
hole cost of Fort wall and Parsonage cannot be
tan 40000 Ps.

On behalf of Lindi Station

Sian May 6th 1878. H. T. Perry

Report of Silas Walton

1877.

Recd July 22.

Copy for the Mission House
Boston.

Annual Report - Sivas Station.

May 1878. — May 1879.

Sivas Station, begins to feel again this year, a little touch of the long result of time and work. Something doubtless is due to the frightening shadows of big Englishmen which the Ottoman Empire's setting sun has been stretching over the whole width of our field: still the great pressure is an internal one, bound to have vent, Englishman or no Englishman.

Our Colporteur, besides spending half the year in encouraging seed-sowing among forty of the villages between Sivas and Kara Hissar, has also, for the first time, visited ten of the villages adjoining Divrik, at some of which he and his books were received with eagerness, - at others, were surrounded by an angry mob, his horse carried off by gamins and he warned by drunken priests, not to remain in the village over night. But at a total expense of less than fifty cents a day, for himself and his old nag, this humble brother is taking a leading part in the "Reforms of Asia Minor".

There is also perceptible advance in most of our out-stations.

Ashodee is about to form a branch of Gurun church.

Derendé, owing to our limited resources in that line, has been supplied this year with neither pastor nor preacher, and has nothing special to report except her deepening need.

Divrik, still without preacher, has during the past year paid forty pounds toward completing her chapel and surrounding its accompanying lot with a good wall. This wall, thirty yards by sixty converts a hitherto nearly worthless field into a valuable piece of property. It protects our girls' school from street boys, and gives one of the finest sites in the city for a pastor's house which is to be erected very soon.

Enderes, This winter our colporteur passing through this town for Kara-Hissar left a Tract Primer with a young man who said he wished to learn to read. A few weeks later when the colporteur returned he found that the young man had finished his primer, borrowed of some one a Testament, read, understood, believed, and finally collected in his coffee-shop a congregation of thirty, to whom he was daily preaching the Gospel, with great zeal and acceptance.

They had also carried their preaching into the street and even to the door of the Armenian church.

Our laborers are few. We can, at present give Enderes only the occasional visit of the colporteur. But she has given us this year, not only the young man preacher, but also the most promising of the ten girls in our Sivas Boarding School.

Gurun. The salary of the pastor Bd. Mardiros, until this year has been paid in paper money. The rapid rise in gold; the seeming indifference of the people to their pastor's comfort and to our repeated protestations, finally rendered the situation intolerable, and in October we invited the Gurun pastor to come to Sivas and supply our vacant pulpit until spring. Upon this the church waked up and resumed specie payments, and Sivas pulpit still remained vacant.

A few days afterward was offered for sale an admirable lot containing a building which could be converted into a small chapel. Six years before the chapel in the lower part of Gurun had been destroyed by fire and nothing yet been built or bought to take its place. For four or five years money had been in our hands waiting for the Gurun brethren to do their part. But gold was now higher than ever and business duller.

Still the brethren proposed to pay thirty pounds if we would fifty to buy a place so desirable and so seldom offered. Considering the peculiar circumstances we accepted and the place has been bought. It is elevated and central.

We have still thirty pounds left for Gurun chapel. A few years hence can be built there a large stone church which for half a century will be a beauty and a blessing.

Kara-Hissar, To this place we have not been able this year till within a few weeks to send a preacher, and the city has remained as formerly covetous and sensual.

Manjuluk. In the summer we found it advisable to transfer the Manjuluk preacher.

During the two years of his work there all the Armenian children of the place had attended Protestant school. When he departed for Tocat three of his most promising students entered our Sivas schools. We sent, in his stead, a quiet Theologue to spend his four months' vacation.

Our mid-winter equilibrium was one evening suddenly disturbed by a letter from Manjuluk, signed by twenty four Armenian fathers of families, saying that they with their wives &

little ones had long been convinced of the truth, and that they had made a great and solemn vow to launch out immediatly - that they were now all attending our chapel services and holding daily morning and evening prayer-meetings at their own houses. They besought us for a pastor and a teacher to take the place soon to be vacated by the departing student, and implied that they were both able and willing to pay their pastor's salary. Indeed, the reformation had made a clean sweep of the richest and most influential families in town. We promised them a pastor soon as we could find one, and a personal visit as soon as the then lone missionary in Sivas could leave his pressing work and his own daily prayer-meetings.

Meanwhile we invited the experienced pastor of Gurun church, only one day distant, to make them a call.

Altho' he also was delayed, still the tide continued to rise higher and still higher in Manjuluk, till the new Protestants had compassed in their grasp of faith and zeal the plan of bringing to acceptance of the truth every family in the whole village.

A few more days passed and again was rattled upon us startling intelligence from Manjuluk. The leader of the new converts, having an important lawsuit in which he needed the help of an experienced knave had again kissed the hand of his old priest, and the whole crowd, with only one exception had turned back toward the Armenian church. The immediate cause of leaving their church had not been increasing devotion to the truth, but only increasing provocation with their priest for interfering too much in the marriage engagements of some of their girls. The crest-fallen Theologue who had spent his vacation among them, eked out a homeopathic dose of consolation from their saying to him that they are still Protestants at heart, but that they do not think the time has yet come for them to acknowledge it. And we can say, at least, that only a few years ago such a spurt as this even, would have been impossible there.

Tocat has this winter been blessed with what she has prayed for ever since the departure of Mr. Van Lennep - a missionary family to reside there. Her congregation and subscriptions to preachers salary have more than doubled.

The Tocat Protestant school, formerly taught by the preacher and his wife & numbering from fifteen to twenty scholars paying no tuition, has this year been taught by a graduate of Marsovan & numbered fifty scholars paying about one fourth her salary. The Bible Reader has had twenty five scholars & been partly supported by the sisters there. Two new members have been admitted to Church, and what perhaps is equally hopeful for Tocat, three who wished to be admitted, were rejected.

Our books have been sold extensively in the city and the whole condition of the Protestants in their relations to us, spiritual, mental, and physical has had a toning up.

Zara has this year been supplied by one of our Sivas teachers in summer, and a Marsovan student in winter. The subscriptions of the brethren towards self-support have been an improvement on late years, and they have made very perceptible advance in unity & love for one another.

Sivas. The members of the Armenian church in this city are yearly more and more cutting loose from their old moorings. It is now quite fashionable with them to carry their Testaments, our version, wherever they go. We heard of a man recently, making

no pretentions to be Protestant, still reading the whole Bible through by course looking up all the references. The Greeks ~~also~~ of Sivas, also, numbering some seventy houses, have this year had a Bible class on the Sabbath, independent of their priest, and one of their number recently told us that there are not twenty families left who still retain faith in the old church. Still they are not ready to come out & be separate. But frequently we or our Protestant brethren, while walking the busiest streets in market, are beckoned to stop and explain scripture to some Greek or Armenian who is trying to reform his corrupt church by remaining inside of it.

Our Bible Reader this year has had thirty scholars among the women, mostly non-Protestant.

And with our Sivas Protestant Community this has been a sort of year of restoration. Our common schools have considerably increased notwithstanding the rule, new to them, that all the scholars must attend Sunday School. Our Boarding School for girls has nearly doubled in numbers, and our fear is no longer that others will not come, but that they will. Two years ago we had to report losses both from Circassians on the road, and also from robbers within our own Protestant congregations. But this year,

the Circassian that robbed our students has been found, and six liras worth of his stolen books returned. The members, who had for three years been openly trying to steal the Board's chapel property in Sivas, have been put to shame and confusion. The whole property is now held in the name of a missionary for the Board, on even more favorable terms than we had ever dared to ask. Some of the old enemies, seeing that after all the Lord was with us, turned and became our friends. Others hardened their hearts, and having no more hope whatever of being able to use the Board's chapel according to their liking, separated themselves entirely from our congregations, concentrated at a private house, and made themselves notorious, firstly by performing a marriage ceremony; secondly, that the ceremony ~~might~~ already performed might become legal, ten days afterward by electing one of the performers, an ignorant stone mason now for many years familiarly known in town by the name "crazy Jeremiah", as their pastor for six mos. But of course, a pastor must be ordained, - accordingly a man who had been in prison for stealing books, another who last year committed perjury, and a third of kindred spirit, men who had never been even church-members, arose and solemnly laid hands on the newly elected crazy Jeremiah, invoking on his

devoted head the special gifts of heaven and pronouncing him regularly and apostolically ordained for six months. A few Sabbaths afterwards he administered what he called Baptism to an innocent child, and it is said that they are all soon to celebrate the sacrament of the Lord's Supper.

We felt compelled to announce to our congregation that there was no such Protestantism as that on earth. We also demanded and obtained from them the seal of the Sivas Protestant Community, which had till then remained in their possession. The only church-member among them was the one for whom they performed the marriage ceremony. He was expelled by his church. What further punishment must be meted out to them is a question which we wish to ask our Missionary brethren and the leaders of our Protestant civil communities. Our enemies put forth all their strength to prevent people attending our chapel services. But our congregation has doubled this year. All our seats are usually filled. Some are doubtless attracted by the organ so new to them and by the Moody and Sankey songs. But we know that some are also earnest seekers for truth.

The prayer-meetings had no cabinet organ, yet they too were better attended than ever before. The unfettered possession of the chapel was yielded to us in the fall. We looked forward to winter, and especially to the week of prayer for great spiritual showers. But instead of them we found only morning dews. Still we praise the Lord that this winter in Sivas chapel, formerly the scene of so much strife, we were blessed with a largely attended daily prayer-meeting continuing ten consecutive weeks, and that without one jarring word, and often, also, touched by the very evident presence of the Spirit.

These meetings began with candle-light in the morning and reached into daylight. And we believe that by their means, the light of the truth as it is in Jesus, dawned in the hearts of, at least, a few.

At our spring communion one church member was expelled, one was censured, two were admitted on probation, and three admitted immediately. Others still are expecting to join at next communion. We have great faith that within a year or two we shall have an exemplary church of Christ in Sivas city. We can now sincerely recommend our vacant pulpit to any good prudent preacher seeking in this land a place to bless and to be blessed.

And in retrospect of the twelve months that have sometimes cast us down so low, and sometimes lifted us up so high, we can but express more fully than ever, our profound gratitude that we and the helpers in our field have been permitted to do one more year's work for Jesus.

In behalf of the Station

A.W. Hubbard.

Copied by, Joseph A. Greene.

Report of Sivas Station W.F.M. to the Womans Board of Missions

A

May 1879–80.

As the doors of Oriental homes whether Mohammedan Armenian or Greek become more and more thrown open to admit and welcome female evangelical workers, and as the schools for girls become more fully developed and their influence more and more wide, the work which the Womans Board of Missions has undertaken in Turkey becomes so vast in its opportunity that the call for enlargement is beyond question. The Bible Readers and school teachers safely now may pass about their work along the streets of all our cities; and as they pass, the curious gaze of women from out lattired windows and the corners of doors ajar inviting them in becomes a Macedonian call not only to those workers in the Gospel to enter, but to the Christian women of America to send out more helpers that the plea "come in" may not so often be repeated in vain.

In the Sivas field the pressure of opportunity for work among women becomes more and more apparent. In the larger cities of Sivas, Tocat, Tokat, and in some of the larger towns and villages, the work of Bible Readers and girls schools has reached a fair beginning. Thousands of homes are accessible; and thousands of girls some of whom having quick and active minds easily reached,

are growing up in ignorance; yet on account of our small working force both the attendance on public worship and the girls schools is few in number, and too many of the processes for development are inadequate; on which account our report this year is chiefly a plea for more teachers, more schools, more Bible Readers, more facilities for superintendence. And more of prayer for the divine blessing and guidance.

Miss Chamberlain's arrival at Sivas in Oct. afforded great joy and relief to all the members of our station; and while she has been thus far chiefly engaged in the study of the language, the superintendence of the High School at Sivas and the care of the boarding department numbering eleven has been divided between Mrs Hubbard & Mrs Perry.

The girls schools in the station are four in number only, one each in Sivas, Tocat, Divrik and Sara. Others should be started as soon as possible in Girin and in a few of the villages. It is proposed to enlarge the girls school in Sivas (now numbering 50 scholars) by fitting up for it a room adjoining the one now in use under the chapel, and employing the students in the upper department to teach the smaller ones in the lower.

The work of the boarding department at Sivas is now crippled for want of room to accommodate the boarders. Since 1876 they have occupied vacant rooms in the Missionary houses but these being all now in use rather than disband

the boarding department we are temporarily accommodating a limited number in our own rooms. The provision of a dormitory within the enclosure occupied by the Mission Houses has been referred by the Station to the consideration of the annual meeting.

Our Bible Readers the past year have been two, one each in Sivas and Tocat both from Mrs Coffings school at Marash. The one in the city of Sivas reports 60 women receiving instruction of whom 48 continued their lessons regularly to end of the year. Of these 48, 29 are from 18 to 25 years of age; the remainder being older. 13 of the 48 have completed the Primer, 24 are reading the Testament, and 11 having completed the Testament are reading the Psalms. 2 study arithmetic, and 20 are learning to write. 35 of these scholars will leave their ordinary house work at any visit of the Bible Reader to listen to her exposition of Scripture, and ask for information in regard to the errors of the old Church. Having been long kept in ignorance by their own priests they now seek to know the truth. Although few of this class of 35 attend the sabbath school and preaching services regularly, many of them come occasionally having a desire to attend but being hindered in doing so by the opposition which they meet in their own homes. The remainder of the 48 (i.e. 13) are anxious to learn, more particularly as an accomplishment.

Only 3 of the 48 are Protestants of whom one has been received into the Church by profession of faith, and two others give evidence of a change of heart. 15 of the families regularly visited are fully convinced of the truth, but hold back about professing it lest they be called Protestants. This Bible Reader also reports that, as her time is fully occupied in teaching the above mentioned 48 scholars, she is obliged to turn a deaf ear to the invitations and even entreaties of others in different parts of the city to come in and teach them also.

The work of the Bible Reader in Tocat is similarly hopeful with the additional encouragement that a larger proportion of her scholars regularly attend the public worship of the Protestant Church.

We trust that the women represented by the Woman's Board of Missions will aid us by an increase of our working force in this department and ever invoke upon it the fulness of the Divine blessing.

On behalf of Sivas Station

W. S. Perry.

Report of Siras Station from April 1879 to April 1880.

The Missionaries of the A.B.C.F.M. located at Siras record with devout thanksgiving the health of their working force during the year since the last Annual Meeting. At the beginning of the year reduced in numbers to two families by the absence of Miss Bliss in the United States we were greatly encouraged by the announcement ~~that~~ the long promised and long looked for reinforcement had been secured in the United States, in the persons of Dr. and Mrs. Davis, their two Children, and Miss Chamberlain. Miss Chamberlain arrived in Siras October 3d 1879 and immediately commenced the study of the Armenian language, which Dr Davis and family were detained in Cæsarea on account of the sickness of the members of that Station till March 1880.

Miss Bliss' decision to remain in the United States was a great disappointment to us, for her extreme faithfulness and conscientious discharge of every duty won for her not only the love and confidence of her associates but of the people of this country, on which account her absence is not only regretted but greatly felt in the burden of additional cares which thereby fell upon those who remained.

During the summer the little flower which had so

sweetly blossomed in the family of Mr. Perry suddenly wilted and before we were aware was transplanted to beautify the heavenly gardens. Edith Welsheimer died July 23d during her fathers absence on a visit to Yürim, and was buried in the Mission cemetery by the graves of Dr West and his Children.

Our work of Evangelization in the city of ~~Sinas~~ has been greatly cleared of obstructions by the final transfer (reported last year) of the chapel property to name of an agent of the A.B.C.F.M. Confidence long withheld began to revive. A crowd of followers waiting the result of the issue joined themselves to our number. The rooms opened for schools began to fill with scholars. Our preaching from the pulpit became more clear and bold; and our audiences went up at a bound from an average of 100 to 200. The weekly regular prayer meetings also, gained an avarage of from 20 to 50. New voices began to be heard in prayer. Inquirers began to pass to our study rooms for religious conversation; and each semi-annual communion season has afforded us the joy of seeing a company of believers from Sinas received by profession of faith to the Yurim church. Still it must not be forgotten that this work of Evangelization in the city of Sinas has the characteristics of a newly opening field.

There is no church organization and no pastor. The Protestant community is small and weak. Of Protestants in our congregations there are less than 100 souls; and schools from the children of Protestants alone would be very few in numbers. In the absence of a Pastor or preacher the resident Missionaries have supplied the pulpit with the aid only of a student from Marsovan Theol. Seminary 3½ months during the winter; and notwithstanding the usual disinclination of Armenian congregations to pay for the supply of the pulpit when the Missionaries preach the brethren of Sivas by a special effort contributed during the year £T. 7 for the supply of the pulpit and £T. 5 in addition for other expenses connected with the worship of the Sanctuary.

Again in behalf of our few brethren and sisters of the Sivas congregation (some of whom are members of the Gürün church) we beg the Mission to aid us finding a suitable pastor, and in reorganizing what we still believe to exist in fact — the Evangelical Church of Sivas.

In the four Protestant schools of Sivas are gathered 160 scholars of whom nearly all pay tuition; and with one exception among the boys all pay for their own board. The number from the outstations boarding in a club at their own expense is fine.

The three boys schools are graded, the students passing by examination to the highest to which the name of "Normal" has been given. In all the departments we have adopted for prizes the old New-England system in common schools i.e. Every question missed by a scholar passes to the one below who if answering it correctly "takes" his "place" above his fellow; and the one at the "head" at the close of each days recitation, after receiving the honor mark of a star on the teachers book, passes to the foot to strive again for another mark. These honor marks being made the basis for promotion, and being also read on examination day in public — the faithful ones find in this a prize reward for their daily toil. Was it not that this simple system has given an unexpected and healthful impulse to all our classes resulting in a great improvement in the zeal and progress of the students, we should have deemed it too meager an item to mention in this report.

Another characteristic of our Normal School is the employment of its students before graduating to teach two or three hours per day in the town schools. The plan thus far has worked to our satisfaction and the attention of the mission is hereby called to its Economy if put in more general use. It also gives our graduates an opportunity for training in the art of teaching.

of course a sine qua non in such schools is faithful superintendence. We have also decided to try the perhaps doubtful experiment of educating our Theological and Medical candidates together all subject to the same rules till they graduate from the normal course.

"This normal school for boys though still, in the size of its student and the subject taught, elementary in character, is already attracting the attention of the leaders of thought in Sivas, and all who appreciate the matter of Education, especially our recent vale Abeddin Pasha, by repeated inquiry & encouragement, urge us to push forward this work of popular and Christian Education. A wealthy Armenian of Sivas in a recent conversation, alluding to the fact that the Gregorian Armenians of Sivas who ten years ago paid for schools less than £T. 100 per annum, now pay more than £T. 600 annually, said to the Missionary "you showed us a picture and looking upon it we began to see that it was very beautiful, whereupon we took it to our bosoms and have been cherishing it ever since." The picture thus cherished has certainly been attended with some good results, for during the past ten years their schools have increased from four to thirteen, their scholars from 500 to 1500, their girls schools from zero to three, with as many hundred scholars; and their course of study

has been much improved. A new and extensive building is to be erected this year to accommodate their increasing number of students."

From Siras going northward two days journey by the Star mountains and Chanle Bell ridges we descend into the deep valley beautiful with orchards and gardens till, at the point of emerging to the great plain of "Kazova", the whole breadth of the valley from crag to crag is filled by the 5000 houses of the city of Tocat in form resembling a vast amphitheatre.

In Tocat as also in Siras the Protestant church and congregation is small and weak but holding on with hope, and having more of encouragement than during several years previous. The signs of hope are - the increased average attendance at worship to 60, the united interest manifested during the week of prayer, the increase in the number of the scholars in the school to 50, and the pressure of the brethren to establish a Normal school for boys for which also they pledge themselves to aid to the full extent of their ability.

A careful inquiry made during a visit of several weeks last winter revealed the fact, that the leadership in Education (which was formerly with us and was allowed to pass from our hands) is much nearer to us than we have supposed. The Armenian schools

have been and are still greatly injured by their use as instruments simply to fire the Armenian "national" enthusiasm, and for this purpose the school room was changed into a theater in which the teachers became the actors. Of course such a school became unpopular, and some of the scholars came to us. Responding at last to the wishes of our brethren we decided in connection with them to reestablish the school for boys at Tocat with the intention of making it as far as possible normal in character like our school at Sivas.

The opening for school work at Tocat will perhaps appear as a suitable use for the large garden which was purchased by Dr Van Lennep and has been for a long time a sort of Elephant on our hands. Surely the Lord has spared that fine location for some good purpose; and the indications now combine to show that the original attempt to plant a school there is yet to be carried out. For the present we ask for $100. annually for the salaries of teachers with the expectation that the school is to be pushed as far as possible on a self supporting and permanent basis. The Protestant brethren of Tocat pay this year £T. 5. for this object alone. The school is placed for the present in rented rooms in which there is also a preaching

services on the Sabbath. Two teachers are employed in addition to the aid in instruction rendered by the preacher. The school now numbers 28 of whom all pay tuition. We are hoping also to be able to regain without resistance from the Government Turkish the land-titles which perished in the destruction of the old Theological building by fire.

From Sivas passing Eastward over the Anti-Taurus mountain ridges and through the region inhabited by Kurds we reach the city of Divrik attractive amid its romantic surroundings of rocks, bound hills and mountains; but the pleasing physical prospect is quickly dissipated by the evidence of a moral waste. The evangelical Church is without a pastor and so sent by internal quarrels that the hope of securing one is very small. Though for a period of more than six years no communion service could consistently be observed we are happy to believe that there are a few members who do sincerely over the desolation, and long for the revival of the work of the Lord. In connection with them we kneel on with tears and supplication awaiting for the time when the Lord shall turn the captivity of Zion. We expect that the

Divrik

parsonage will be completed the present year.

The territory occupied exclusively by the Kuzzilbash tribes enters our field from the north east, and fills the tract between the Ghiti Ismas ridge and Divik, extending southward as far as Kangar. The villages are small and very much more numerous; and the villagers are usually tillers of the soil, or engaged in the carying trade as muleteers.

These tribes are divided into two classes, the followers of Mohammed (thus becoming Mohammedans) and the followers of Ali who are by far the most numerous. Since the latter are Mohammedans only in name they are looked upon by the Turks with suspicion, while they in turn, regarding the Turks as oppressive rulers, are willing to do anything or be anything if thereby they can avoid the latter necessity of having their sons drafted into the imperial armies. Urged by this feeling of hatred against the Turks they looked for imagined succor from England, and as that proved to be far away they sought the protection which the English ambassador or Consul afforded to Protestants.

The form of their religion is a mix of Persian modified by Mohammedan tradition and custom; but the special interest about it arises from what we consider to be a fact that, without knowing themselves the ground on which they stand, they are a tribe of gnostics. Upon our arrival in their villages they are accustomed

to strong about us, to show affection to our Bible, to listen to its teachings as long as we will pay heed to them, and to profess to accept only the three sacred books - the Law the Psalms and the Gospels; but it will appear after a little that they not only accept the "three" books as sacred but not more, which is equivalent to their accepting none at all. Assenting also to the doctrine of Christ divinity, it will soon appear that they give a like reverence to Ali and others, even to the extent of regarding their own sheikh as divine. As a climax to the paradox one is quite taken back when he comes to comprehend that the interest which those people have shown in following him about from village to village arises from the fact that they consider him also a divine Hero, and are thus rendering him their Hero-worship.

The acceptance of Protestantism by about 50 families of these Nuzzle Bazar Kurds 12 years ago pertains rather to themselves than to the doctrine of the Reformers. The new Protestants protested against the use of the sacred wood (a relic of Paganism) which when applied to a candidate for the office of Sheikh is supposed to impart to him the requisite qualifications, some device of this kind is evidently necessary for most of the Sheikhs whom we meet though having a great reputation for wisdom are unable even to read. These Protestants had the course of years seem to have carried

their point to the extent that the customs about which they dissented are falling into disuse. At present these kinds neither wish to have our schools opened among them, nor can they be persuaded to send their boys to our schools at Sivas. All that we can do for them is to send our colporteurs as often as possible to introduce among them the Scriptures in Arabo-Turkish (which only a very few are able to read) preach the Gospel in their villages, and we pray to the Lord that he will give us an entrance into this strong hold of infidelity before it becomes strengthened and sealed by contact with the infidelities of Europe.

The pastor of the German Church is the only ordained pastor in the Sivas Station. His church is scattered along a well watered valley four miles in length and in which are four centers each requiring schools, on which account the cost of support is greatly increased. In one of the centers recently occupied as a separate preaching place the few brethren having purchased and paid for a site for a school and covered it with piles of stone for the building request us to aid them in putting up the walls. Difficulties which existed between the pastor and the church have been recently adjusted. The additions to the Church including those received at Sivas and Ashude were seventeen.

In Ashude and Dersende outstations of Germa, the Gospel has been preached throughout the year with a gain of four members received into the Germa Church; and one case of persecution at Dersende.

The work of the Gospel at Manjalah has made good progress during the past year. The preacher though without much education has been faithful in visiting from house to house. The daily sunrise prayer meetings were well attended all winter, and both the size of the congregations and the subscriptions for the support of the Gospel have quite doubled. The half-dozen new Protestants are not likely to turn back as did the twenty four whose acknowledgement of the truth and its rejection soon after was reported last year, for these seem to have followed not so much their impulses as their conviction of the truth. One of these six the most wealthy and most popular young man in the village, after turning back last year was not at rest. After much prayer for guidance from on High he was awakened by a dream at midnight, and immediately arose to call the Protestant teacher and learn from him what he must do to be saved. Morning found him firm in his convictions of the truth of the Protestant faith. Persecution followed through which he remained unshaken, and so becomes one of the most substantial men in that little community.

The probable future garden of the Sivas field is among the two Armenian and Greek villages which lie along the table lands of the upper waters of the Halys, and over the watershed among the red rocked mountains

through which the Lycus breaks its way to the ocean. These villages are distributed chiefly about three centers, Zara, Enderes, and Kara Hissar.

In Zara the congregation this year is larger than it has been during previous years, and its contributions are doubled. The old chapel built over a stable is falling down; and the brethren unite with us in the effort to wall and build upon the grave yard lot which fortunately, in the enlargement of the town toward the plain, has become one of its most eligible locations. Thus this grave yard lot which Dr West and Rev. Mr. Winchester wrung from a reluctant government over the dead body of a persecuted protestant, becomes the building spot for the chapel and schools.

The traveler at Enderes can but admire the taste of Pompey in selecting so beautiful a spot for his city Nicopolis. The present town is situated among foothills adorned with groves of apricot and walnut trees, and overlooks a plain a days journey in length dotted with Armenian towns and villages. We regard it a place of great importance as an entering-wedge for the Gospel in that region; and therefore rejoice in the progress which the little new community is making under the care of a colporteur of the American Bible Society who has remained there during the winter. The few brethren though unable

to do very much in the way of building a chapel but that one should be built and ask us to aid them in the work.

For Kara Hisar we plead that it be not abandoned because so apparently an unfruitful field. Spare it a little longer. Dig about and enrich it in the hope that there may yet grow in it a fruitful vine.

We would like to try this time the establishment there of a Protestant Normal School.

The Sivas field central in Asia Minor for political and military influences — holding this post for the Kingdom of God we call upon the friends of the A.B.C.F.M. for supplies promptly sent, and for prayers offered in sincerity that these broad uplands may become Mountains of holiness and dwelling places of righteousness.

In behalf of Sivas Station

H. S. Perry.

Sivas May 1st 1880.

Reasons for the establishment of a Medical College in the Interior of Turkey.

By H. S. West M. D. of Sivas, Asia Minor.

Destitution of educated physicians on Asia Minor.

With a population of more than ten millions Asia Minor is almost entirely destitute of educated physicians. There are a army physicians stationed at various military posts on account of the soldiers. These men receive an imperfect medical education at Constantinople where there is a military medical school. The other medical practitioners are mostly Armenians, who have never received any professional training except to be inducted into a routine of practice employed by their ancestors for many generations back, consisting mostly of blood-letting and purging. These men are found only in the principal cities; in the hundreds and thousands of villages there are no medical practitioners whatever. There are no surgical practitioners except bone setters, ignorant men and women who have learned from their ancestors how to apply a bandage but who have not the least knowledge of anatomy or of any other science. There are also operators for cataract and other diseases of the eye, who travel about the country. They perform the old operation of couching

ese men also are entirely destitute of education and know nothing of the eye.
The midwives are rude, ignorant women.

II. Appreciation of educated physicians.
The services of the few European or American physicians, who have been sent out by missionary societies, are generally eagerly sought; especially in those towns where the people have been accustomed to employ native physicians and where the latter have had a very good support, the people have shown their preference very manifestly for educated men and a willingness, according to their ability, to pay them for their services. And wherever educated medical men have been established such appreciation has increased from year to year.

III. Capability of the Natives of becoming successful physicians. This has been shown by the fact that some of the leading and most skillful physicians of Constantinople are Armenians who have been educated in Europe or America. Moreover some American physicians of Asia Minor have trained Armenian students who have become successful practitioners. The candidates for medical studies would be mostly from among the Armenians. These people in natural abilities and capability of education are very little if at all behind those of the civilized countries of the world. There would also be candidates from among the Greeks and occasionally among the Turks.

IV. Prospect of applicants to enter a medical college.

This is shown by the fact that those Medical Missionaries who have received students have had many more applications than they could accept. The students, according to their ability, have paid well for the instruction they have received. All classes have evinced a desire for the opening of a Medical College in the interior of Turkey.

V. The influence a Medical College would have to commend the other departments of a College education.

The people see and appreciate at once the practical value of a Medical education and the learn that of the other departments of Knowledge. The candidates of the Medical Department would be expected to be graduates of the Academical Dept. many would go through the latter for the sake of the former. The establishment of a good hospital in connection with the Medical Department would be of great benefit to the community directly it would also be very valuable as a means of a medical education.

VI. The aid of the Medical School in carrying for the Missionary work.

The advantage Medical Missionaries possess. Clergymen in gaining access to the people is well k

the hold they obtain on the community by their I
professional services enables them to reach the hearts
of many who are inaccessible to others. Earnest,
Christian, native physicians, who have been educated
by the Missionary physician, have been among the
most influential auxiliaries of the Missionaries in
prosecuting their work.

VII. The need of a Medical College for the Turkish
speaking population of Asia Minor, at the present
time, is apparent from what has been said above. It
should be added that there is no prospect of institutions V
for medical education from governmental or other
sources for a long time to come. They should now
be opened under Christian auspices. One has already
been inaugurated at Beirut and is doing a good work;
but that is for Syria and the Arabic speaking population.
Men are rarely to be found in Asia Minor who
can go to Europe or America for a medical education.
Those who have gone are generally to be found in
Constantinople, where there are greater attractions for
worldly men. No Missionary physicians, with one
or two exceptions, are doing anything towards
training students; and those who have been trained have
been of necessity those who have had but little IV
preliminary education and will not be able to
put their knowledge to others. The College will
furnish a permanent supply. Taking its candidates

from the academical Department, where English as well as other preparatory studies will be taught the Medical Department will train men not only to be Physicians. but to be future teachers of medicine and thus become a permanent institution for good through future generations. At present there are no professional works in the Turkish or Armenian languages. The students of this college will have access to English books and periodicals and at last a medical literature, in the languages of the country, will naturally spring into existence.

Calls abroad have at times detained Dr. Nutting 20 miles on horseback

Course of instruction to a third year has been progressing, except interrupted by such calls.

In the round of professional duties many opportunities have been afforded for missionary effort, and some good results have been apparent. Could a hospital be established under missionary supervision, it would add much to the useful ness of this department, and secure a permanent institution of the land of the sick man

Sincerely yours 6th 1872

H. S. Nutting

Received Dec. 20 1872
Answered Jan. 1 1873

[illegible]

[illegible]

[illegible]

Annual report of Med Dept for 1871 : 1872

Receipts the past year amount to about 380 Turkish pounds. Gratuitous practice large. Many patients from abroad, mostly from the central and northern parts of Asia Minor.

Among the more important surgical operations 12 are recorded of lithotomy. The majority of minor operations were for ophthalmic diseases, which are very prevalent. Many many have been wholly or partly relieved from blindness by operations upon the eye or its appendages.

Calls abroad have necessitated travels of 1092 miles on horseback.

Course of instruction to a third medical class has been progressing, except when interrupted by such calls.

In the round of professional duties many opportunities have been afforded for missionary efforts, and some good results have been apparent. Could a hospital be established under missionary supervision, it would add much to the usefulness of this department, and remain as a permanent institution of the land of the sick man.

H. S. West

Sivas May 6th 1872

St. Louis March
Mrs. Dibortuck
1872.

Rec'd July 10. 1872

Report of Medical Department of Lias Station.

Professional receipts from May 6th 1872 to April 20th 1875 upwards of 1000 Turkish pounds. Gratuitous practice increasing on acct. of the increased pauperism of the country.

1444 miles of travel on horseback in professional journeys abroad, beside frequent visits to near villages.

Principal surgical operations performed are as follows

Lithotomy	44	Iridectomy	19
Lithotripsy	3	For Cataract	17
Herniotomy	1	" Pterygium	No of operations not recorded but quite common
Operations for Club Foot	9	" Strabismus	
" " Hemorrhoids	4	" Entropion	
" " Hydrocele	8	" Ectropion	
" " Epithelial Cancers		" Lachrymal obstructions	
" " Epulis	4	Paracentesis Thoracis	1
		" Abdomen	2

Also various other operations about the eye, extirpations of tumors and amputations. Various obstetrical operations.

Dr. Cento's report of Medical Department 1875

Prevalent diseases not differing much from those of the same climates in our own land. Malarial diseases and diseases of the eye very common. In addition during the past year relapsing fever, typhus and dysentery have been epidemic as the results of famine, the diseases having spread by contagion among all classes. There is an utter neglect of sanitary precautions against the spread of contagion.

Opportunities for missionary effort have daily occurred in the round of professional duties, and encouraging results have often been witnessed. The efforts of the past year to relieve the bodily sufferings of the people, have told more than ever before in drawing them under missionary and christian influence.

I have completed the instruction of a third class of medical students, two of whom are still acting as my apothecaries and receiving further instruction. Two have gone to America to prosecute their studies, one of whom is suggested as professor of Physiology in the medical department of Aintab College. I have had many applicants to

form a fourth class of students, but have thus far declined receiving any, in hopes that they might be able to enter the first class that shall be formed at Aintab.

(Should have been signed by) H. S. West M.D.

Cesarea Apl 20th 1875

Recd June 14

Rept.

Acted June 14

Tocat. Mar. 16. 1875

To the Very Honorable Dr. Clark. Secretary of the American Board.

Although we are unwilling to trouble your excellency, yet the love of Christ constrains us to keep silence no longer with regard to ourselves and this place. It is not our intention to complain against our kind missionaries, but simply to make known our condition.

It is well known to most that Tocat is a city of note in Asia Minor. Besides Greeks and Catholic Armenians, it contains two thousand Gregorian Armenian families. Though it is such a considerable place, since the departure of the Rev'd missionary Mr. Van Sennep, it has remained almost forsaken. We do not know the reason why the Rev'd. missionaries have thus left this place, but it is evident to all that, since the Rev. Mr. Van Sennep's departure no missionary has dwelt here.

One city is located within the jurisdiction of Sivas Station, yet the missionaries there cannot, on account of the

Recd June 14. 1875.
Ans June 15

state of their work, came here to live, for one is newly learning the language, and one, being a physician can do no more than attend to his medical business; there remains Mr. Riggs who only can attend to the work in his field, and if he should live here, even several months in the year, it would not be of so much account as the permanent residence of a missionary here. It is true they have not had preaching without a preacher since Mr. Van Sennep's departure, but a preacher alone, having all the work upon him, being able to attend only to preaching and school teaching, of necessity is unable to do the work that ought to be done, especially, he cannot have a missionary's influence. For the work in this city was begun in a very illustrious manner; a noted missionary came who considered it a joy to preach the Gospel every Sunday, and a Theological School was opened in such a manner as made a great impression upon the public. And now looking at the beginning of the work,

if we should say the missionaries have entirely forsaken this city we should not be far out of the way. Of course it is natural for us to think, on comparing our former condition with the present, and observing, on the other hand the desire of our nation for the truth, that if our Lord were here, He would say, "The harvest is great, but the laborers are few".

Our conviction, and that of our brethren is, that, if an experienced missionary like Mr. Tracy be sent here, there is not the least doubt that the work of the Lord will go forward, and your honor, observing this, perhaps may rebuke us by asking why we did not, long ago give this information [herein contained]

It is also our intention to offer a petition to the assembly of missionaries at Constantinople, but we first offer our request to your honor, that, for the love of Christ you take into consideration the matter of provision for our city. Especially we should not forget to say that, wherever a missionary

dwelly, there the work of the Lord goes forward, and why it thus goes forward we think it unnecessary to write to your honor. May you live in the Lord.

We remain your grateful servants. (signed)

Barsam Manisajian	Haroutun Muggre-dichian
Keork Tomasian	
Diriktsi Moses	Muggurdich Mehderian
Khachadour Haroutunian	Khachig Manasian
Hagop	Georbarsham

Recd. Jany 2. 1875

Rev 25

Statement of work in Smyrna 174.
by Miss West.

This work has been purely an experiment, as most of our friends well know. It was undertaken because Smyrna seemed a virtually abandoned field, and therefore, a good place to test certain efforts among a class hitherto unreached.

It is scarcely necessary to recount the antecedents of this new enterprise; but a glance at some of the main features may not be inappropriate. For a period of thirty years, Smyrna had been more or less occupied by the W. J. Mission as a central station for labor among the Armenian race.

It was, for years, the great entrepot for the various Missions of the Turkish Empire, and the Persian Mission beyond; and consequently, the head-quarters of the Press, the Treasury, postal communication, and a vast amount of the inevitable, and yet clogging, machinery which pertains to the secular department of Mission-work. All this distracting but necessary business, absorbed the time and consumed the strength of the Missionaries, and their families also, in the entertainment and forwarding of new laborers, or of those who were returning to their native land. Of hand-to-hand work among the people, such as constitutes the chief feature and crowning success of missionary effort in interior towns, there could be but little; and the result was, unfortunately, that of every sea-board city where a large "wholesale", and small "retail" business, in the line of preaching the Gospel, is carried on. The workers were repeatedly changed, after Constantinople became the great

centre of the Mission, and at no time has there been a suitable and marked of public worship, or a mission school of any pretensions in Smyrna. The room built for, and used as a Protestant Chapel for the last fifteen years or more, is a grace to the name, and savors of anything but the odor of sanctity! Dissensions and bitter enmity between individual of the little flock, ended in two opposing parties who made the very name of Protestant, and Mission a by-word and term of reproach among their own people and effectually hindered the entrance of the truth.

Finally, after no little want of harmony among the Missionaries stationed here, they were all withdrawn, and and a native preacher left in charge of the poor remains.

For eight or more years the ordinance of the Lord's S was not celebrated, because there were only two or three members in connexion with the so-called Church, and they were, notorious "roots of bitterness"! Meanwhile the Western Miss had centred its efforts for this most interesting region of the Seven churches of Asia Minor, at Magnesia, forty-two miles dis by Rail.

It was under these circumstances and with the unan ous, and almost enthusiastic consent of the Rud. Comm of the Am. Board that I entered upon work in this "bu over" and "thrice dead" field, in the Spring of 1876 — I came alone, with no companion or associate except a good Scotch woman as domestic assistant. I hoped in this wa to attract less attention and arouse less prejudice amon

the Armenians while by my former experience, and knowledge of their language, I might gain access to houses never yet opened to Missionaries.

In one week from my arrival, I had secured an eligible house, with the advantage of good air, between the Turkish and Armenian quarters; but being on debateable ground, was forced by Moslem fanaticism to leave it within a few days after taking possession. Another week found me settled in the heart of the Armenian quarter, among its oldest and most respectable families. Through the children of my new neighbors, I was soon introduced to the National Armenian Schools, and teachers and pupils became greatly interested in accounts of similar institutions in America and elsewhere. The Director, an Armenian gentleman of culture, had spent two years in London, and translated many books from English, French, & German into Armenian; among them, Walter Scott's "Ivanhoe", a Life of George Washington, and works of Lamartine, etc. — he was ready to avail himself of my help, and finally through his influence, I was formally requested by the "Council" or Board of Trustees, to aid in the training of the 250 girls gathered in their school. I was prohibited from direct religious teaching, but "not from giving moral instruction, or using the name of God" said the Director And this left open a wide field for the best teaching. For four days of each week, I spent some hours in the various departments of the school; giving a weekly lecture to the older pupils, teaching a class in English, and instructing all the pupils in singing and simple gymnastics. Many seeds of truth

were sown, and our choicest S.S. hymns carried the Gospel in
Armenian homes throughout the town. In every street
I passed, I was welcomed with smiles and words of greeting by
children, and the Mothers came to the doorways to see the "
dame", and present their thanks, begging me to enter their homes
More than one Armenian Mother and grandmother, has said
me with glowing face, "We bless you for what you are doing for
children".

In the Sabbath mornings, a number of the neighbours' chil
were indeed to come to sing, and study the Word of God in m
own house, and they increased from ten to thirty-eight. Each
committed to memory a verse of Scripture, and received a fresh
with another, every Sunday, and also a narrative tract, or an
copy of the Child's Paper in Armenian. Thus the light wa
diffused, and many children came to beg for hymns, & car
as they saw them in the hands of their street or school
panions. In the early spring of 1877 it seeme
that the time had come for a direct effort among the
menian Mothers. After preliminary conversation w
my neighbours, and influential Armenian friends the effo
was made, tho not without great misgiving on the part
ladies, who feared to compromise themselves by any act
participation! The Armenian gentlem
were far more hopeful and courageous. The Secretary of
Literary Association, prepared a circular, which was subm
to my approval, and then printed and distributed, at their ow
expense "among the best Ar. families". And this was wholly

voluntary on their part, and a great surprise to me.
It was worded to this effect:— "The English lady who has been teaching in the National School, will address the Armenian ladies and daughter, concerning the education of girls, at the Reading Room of the Literary Association on Wednesday at 3 o'clock P.M. The honor of your presence is politely requested."—
This, endorsed by the Secretary on behalf of the Association, brought out a company of thirty ladies, who, in personal appearance would have compared well with a similar audience in London, Paris, or New York. They listened politely and attentively for an hour, to a sketch of the privileges of education enjoyed, for centuries, by their English and American sisters, with pictures of the home-training in Christian households, and the contrast presented in the Turkish Empire fifty years ago. When the causes of decay and stagnation were shewn to be deeply rooted in the lack of true family life,— many an emphatic response was made, and I heard more than one whispered confession among elegantly dressed ladies in middle-life "I cannot read" nor I:- nor I!"— Many thanks were offered, and interest warmly expressed. But an effort to make it permanent, by a Mothers' Association, proved unavailing at the time, as Carnival with its distractions came on, and a great Armenian Charity Ball, with its novelty, filled many homes with gay preparations. For the following weeks, Satan seemed to reign triumphant; Masqueraders thronged the streets, by day and by night, and every serious thought seemed scattered to the winds.
Smyrna is indeed another Vanity Fair; it worships the

goddess of pleasure and fashion, and Paris is its Model:— And
although attention may be arrested for the moment, it is almost
possible to secure abiding impressions to any extent. French
erature of the most corrupting kind, and French infidelity is poisonou
the very fountains of family life, under the guise of education, and liber
learning, so that the last state bids fair to be worse than the first; o
Armenians of this city. The lesson of former yea
has swept away from the national church very much of its sup
stitions in the external decorations; but loss of faith in its teachi
has not been supplied by belief in the pure & simple doctrines of the Go
and their condition is less hopeful than that of downright heathen.

In my family visitations among all classes, I have had o
ortunity for plain & faithful presentation of Gospel truth, and there
been some cases of most interesting character, even in the household o
leading Armenian priest of the city. Friends have been made, a
influence gained, and the soil prepared to some extent, for seed-s
but generally, any approach to direct Christian effort is looked s
with suspicion, and awakens distrust of motive. "You are always ta
about the Bible"! said one of the most influential Armenian Moth
"And why should you be so afraid of the Bible", I responded. "Y
not heathen; and all who call themselves Christians, accept the Word
"We are not afraid of the the Bible", she replied, "but we are afraid of
who read the Bible"! Since I have commenced
weekly meeting, and Sunday Bible-class among the few Protestant women,
whom I at first held myself somewhat aloof,— owing to the difficulty of siding
either of the two conflicting parties,— and since missionary friends have been
widely known as my guests, my Armenian neighbours have cooled in their ma

ations of friendship, tho others are as friendly as ever, where I have gained a real footing. With the aid of a good Bible-woman and a teacher, for a much needed day-school for small children, I may hope for more sucess than when laboring, amid untold difficulties from without and within, single handed and alone. In summing up the results of two years of such desultory labor, I should not fail to mention the improvements made in the National School.

By my suggestion, the trustees dismissed from the overcrowded rooms all children all children under seven years of age. A board of lady visitors was appointed, and many sanitary reforms and improvements in the external administration of affairs followed. My own lessons ceased voluntarily after the close of the school-year in July, with the exception of frequent visits, and an occasional hour with the children in gymnastics & singing, to their great delight. But the Director commenced giving a series of lessons on domestic economy to the senior classes, which, as I heard them seemed very practical, and these were written out by the pupils. He also borrowed for his own profit, such books as Hopkin's "Outline Study of Man".

During the last winter I have had a singing school in my own house on Monday evenings, attended by several English, as well as Armenian & Protestant friends, mostly young people who wished to learn to sing by note. My hall has also been opened for a Sunday evening exercise, alternating English with Armenian for any who might be indueed to come. This was preceded by by family visitation and tract distribution among the English operatives on the Smyrna railways. The godless & dissolute lives of many of these people, who bear the Christian name as members of the Church of England, is a living reproach to true Christianity, and a stumbling-block in the way of the native races. Finding that these families seldom and often never attend public worship on the Sabbath, unless it be some great church day.

when they deck themselves in gay attire, and go to celebrate the dying love of H
whose name they constantly profane, I invited them for an hour's talk, a
singing of Moody & Sankey hymns on Sunday evening of every other week.
Forty were present on the first occasion, among them seven or eight English-s
ing Armenian youth. The number has varied, with the weather, from
teen to twenty to thirty. But persons have been drawn in for the first time
many years, to listen to the truth presented in a plain and familiar way, with
illustrations. The little exercise in Armenian, - very much like a Bible-clas
with topical selections, has been mostly attended by the Protestant families, chief
the young men. And it is worthy of note that the Ar. Protestant commun
of Smyrna is entirely made up of outsiders, and not of the real Smyrniotes. Th
float hither from various parts, of the Empire, and are not generally of the m
reliable or high-toned character. At present, the majority of those who bear that
and represent that body, in this town, are from the lower walks of life; - cobb
or shoemakers from Marash, who go about the streets with their packs upo
their backs, and make a living by working at the doors of their customers.
There does not seem to be one man who by birth, education, or spiritu
gifts, is fitted to be a leader, and command the respect and attention of
Armenian people. The so-called (civil) head of the Protestant Com
unity has for many years held in bad repute by all classes, and se
and we cannot mourn that his stay upon earth seems drawing to c
It may be fitting to add that although details of my peculiar
position and work in Smyrna has hitherto been witheld from all pu
mention, - lest reports should float back to those who are very jealous
being classed, as objects of direct Missionary Labor, among the heathen
yet the fullest particulars have been constantly sent to the Rudeni
Committee, through Secretary Clark, and assurances of their un

unqualified approval have from time to time been received by me in return. It may have been thought by some, that the course pursued by me was underhanded, and unworthy of the end sought. But I openly said to the Director of the Schools in our first interview that I had come to this country to teach the Bible, thus showing my colors at once. He afterwards privately acknowledged that he was "much of my way of thinking, but we must be very careful not to rouse the prejudices of priests and priest-ridden people.

Since no one asked me directly, I did not feel bound to tell them that I was a missionary, come to convert them! It was great gain to settle among them as a Christian friend and neighbour, seeking the highest good of their nation, and I was unhindered by the prejudice and jealousy which bars so many doors against the foreign missionary worker.

"Confidence is a plant of slow growth", but when once well rooted, many storms may beat in vain to dislodge it. And future years may bear witness that the experiment, which has been a costly one in personal trial, has not been wanting in permanent and precious fruit for the Master of the Great harvest-field.

Smyrna May 25th 1878

Addenda.

It may not be uninteresting to note that during my late tour in Egypt, Palestine & Syria, I was permitted to see much of various missions, and to speak through an interpreter, to fully one thousand persons, in Schools and meetings for Mothers, besides visiting many

harems, and houses here and there with missionary ladies, in "Zenana work". The liveliest interest was everywhere manifest in methods of Christian work pursued by converted Armenian women in our Interior stations, and the desire stimulated to and do likewise.

Smyrna.
Recd Aug. 22 1878.

Smyrna: Report for 1878-9.

The work in Smyrna of which I have had charge, may be classed as Primary, Secondary and General. —
Under the first head, hand-to-hand labor with individuals, in family visitation, has ever been considered the most important. Owing to various hindrances, and unavoidable interruptions, this work has not been so vigorously carried on the past year, as in the two preceding years of labor for the Armenians of Smyrna.
But the latest round of visits has shown no diminution of friendly feeling on the part of Armenian families of the best class, and every door stands open with a welcome to myself and my co-workers. A weekly meeting has been held for the instruction and establishment in the faith of our own little company of Christian women and the preacher's wife and native teacher conduct it to edification in my absence.

Not infrequently women and girls in the various neighbourhoods are drawn in to join in studying the Word of God on these occasions. And an occasional attendance upon preaching services to Armenian women by the Vartabed, in their own church, greatly pleases them, and affords ample themes for profitable religious conversation in after interviews. It is very evident that the indirect influence of pure Gospel preaching, and the Gospel literature so widely scattered in this land,

is slowly but surely undermining the old foundations and preparing the way for a new system of things in the Armenian Church. But there is also great danger connected with an enlightenment which is not unto salvation through the sanctification of the Holy Spirit: Every where among the older people I hear this mournful cry — "Our nation is becoming a nation of <u>unbelievers</u>!" The younger people, who look with pitiful contempt, or utter indifference upon those who still hold to the old superstitutions, discard all faith, and become at heart, rank infidels. French influence has ruled in Smyrna for many years. The fashions, the vices, and the literature of that land have poisoned the very fountain of social and family life; and the corruption which is unblushingly acknowledged, is appalling to the Christian worker. Nothing but the Mighty Spirit of God can stem the fearful tide. The Friday evening prayer-meetings for Christian workers held in my own home, and attended by those who speak English, has for its main object, intercession for an outpouring of the Spirit.

Under <u>secondary</u> work, we place the training of the young in schools and classes; for <u>Home</u> influence and home-training ever takes the first place. If the <u>Mothers</u> are not taught, the foundations of society are

all out of course; and in the ignorance and degradation of woman, may be traced the fatal stagnation and corruption of the Turkish Empire. This fact we have tried to impress upon the "Director" and "Council" of the Armenian National Schools in Smyrna: Books on Education, Reports, and Journals, throwing light on the proper training of the future Mothers of the Nation, have been lent to, and read by them: And with the effect of introducing new regulations and studies. All the children under seven years of age were dismissed from the overcrowded school for girls: A Board of lady visitors was appointed from the most influential families; and such new studies as "Domestic Economy", and even "Book Keeping", introduced in the senior department. But the Bible was utterly prohibited; and in spite of all other teaching, the people have become disgusted at heart with the lack of moral training; at least the more thinking part, who, whatever may be their own belief, wish their children to have the restraint of God's fear.

The time seemed fully to have arrived for establishing a school of our own. A graduate of the Mission Training School at Marsovan was secured in June of last year, and a day-school opened in an old "Konak" which was rented at a low sum, in the heart of the Armenian quarter. This we styled the "Evangelical Armenian

School," thus showing our colors at the outset. This was deemed the more necessary, because one hindrance to our success has been the widespread conviction among the various races, that when one changed his faith, he "lost his nationality"! Armenian was announced as the primary, and English, the secondary language of the School. There was no sounding of trumpets in the way of a printed prospectus; but from the opening day, numbers of large boys presented themselves for admission, and were greatly disappointed that they could not be accepted for want of accomodation. A small tuition fee was demanded weekly, in advance, and the numbers increased during the early autumn, from thirty-five to fifty bright little girls and boys, many of them from excellent Armenian families. An Armenian priest brought his own little boy, saying, "I bring him here, that he may be made a good man, and not grow up a scoundrel."

Very commendable progress has been made by most of the pupils, in reading and speaking English, under the daily teaching of Miss Agnes Salmond, my sixth assistant. And the delight of the children in learning to sing our sweet Gospel hymns, has introduced these vehicles of truth into many an Armenian home.

It may not be amiss in this connection, to state that all the spare time and strength of our Armenian teacher,

Miss Keeton der Saretiyan, is given to the great work of preparing a full Concordance of the Bible in Armenian; — a work upon which she has been engaged for two entire years, and which still requires two or more years of careful and persevering labor: An honor to herself and to the Missionary Seminary at Marsovan which prepared her for such noble work for Christ's Kingdom.

The Sunday-School into which the children are gathered for special Bible teaching, supplements and seals the daily instruction from the Word of God upon their hearts and minds. And in the future, with more attractive surroundings, we hope the number may greatly increase. This day and Sunday-School brings us into vital relations with the parents of the children, and in every instance where visits have been made at their homes, much gratification has been expressed, and urgent invitations given. A school Excursion, by Railway and boat, to a beautiful garden in the country (through the kindness of English Railway friends) made all the children and a number of their parents, very happy within the last week. And now and then a little party of children gathered, in fresh and bright attire, at my own home, by special invitation, to spend part of an afternoon with pleasant games, and toys, ending with a mimic feast of their own presiding,

has helped to tighten the links by which we seek to bind them to the best and holiest things of their Heavenly Father.

General Work.

This head embraces a larger share of time and strength, in its comprehensive nature, than would at first be supposed: Visiting, and receiving visitors; correspondence which pertains to Mission Work; Circulation of the Bible, and tracts; and efforts to secure the best use of the means provided for instilling the truth into sluggish minds.

Among the most direct of these instrumentalities set in motion the past year, has been that of Tract Distribution on a large scale. Hundreds of tracts, leaflets, and Scripture cards, in Armenian & Turkish, had been scattered from my own house during the two first years in Smyrna; but these seemed but a drop in the ocean compared with the masses that remained unsupplied.

After an experience of years in work at the Capital, and in remote portions of the Interior, it seemed unmistakeably evident to my own mind, that a sea-board city like Smyrna, must have the appliances that are used with such success in the large towns of other lands, where commerce brings together diverse races under Christian influences.

Since Satan was using the French Language so

largely, by introducing the vilest and most profane literature, we must introduce a pure French literature, in an attractive form. And, as the multitudes of all classes and nationalities thronged the Esplanade by the beautiful sea only to be ensnared by the gilded traps of the Evil One, whose saloons and dens of iniquity swarmed at every step with enticing allurements to destroy souls, - at least one corner must be secured for Christ, with attractions which should purify and save. Smyrna is essentially European, and all the means devised for saving souls in a European city are imperatively needed here. These convictions led me, during the intense heat of an unusual summer, when a country resort by the sea would have entailed great expense, to consider the economy and wisdom of visiting an adjoining country instead, and studying the ~~the~~ Christian efforts made in a Metropolis which Smyrna had taken for its model, - Paris, the "Vanity Fair" of the World! This step was not taken without much prayer, and also with the approval of the Missionary in charge of the Smyrna field at large, but resident at Marsa.

Enlargement in our work seemed an imperative necessity for future development; and the funds of the Board were so low that no hope was entertained from that quarter, in the much needed buildings for Chapel & schools

Therefore, if Providence favored, it did not seem unreasonable that friends on the Continent and in Great Britain, should be interested in aiding to build a House for the Lord in that ancient city where the Candlestick of God's light was once placed; one of the Seven Churches of Asia, whose history in the past and present, cannot fail to touch the Christian heart in every land, for Smyrna is an heir-loom of the Ancient to the Modern Church of Christ!

It is useless to go into details of an enterprise so quietly undertaken, in sole dependence upon Him who had inspired the thought,— and with no intention of infringing any time-honored rule or restriction of the Mission in so doing. Every step was plainly marked out by an overruling Providence.

In Paris, Christian friends afforded every facility for surveying their work, and supplied us from their Dépot Central, with a large store of popular books, tracts, leaflets, hymns & cards etc. not only in French, but also in German, Italian and other languages spoken in Smyrna. And much prayer was pledged at the Monday afternoon gatherings of God's servants in that house, for a blessing on the precious seed of the Kingdom, and the Sowers, "by all waters".

Friends in Scotland wrote, "Come; it is a good time

to interest Christians in your work". The plan of a "Circular", and other active public efforts for securing funds, were all incited and urged by new friends whom God raised up on every side. The warmest interest and sympathy was manifested by God's people of various branches of Christ's Church, and it was inspiring to note the unity that pervades the one Great Family of God's children:— Christ's heart throbbing through His body, "which is the Church"! Funds were low, and times depressing, and many lost their property through the sudden collapse of some Bank, where earthly treasures were thought to be safely stored; but far richer than the two hundred Pounds of silver and gold gladly given to the Lord for use in Smyrna Chapel, and Coffee-Room, was the warm sympathy and assurance of much prayer, not only for that city, but for Constantinople, and indeed the entire Turkish Empire, to which all eyes were directed.

Many homes, even in remote portions of the country were visited, by the earnest requests of those who expressly sought, in this way to benefit their own children or friends. The servants of Dr. Chalmers' family sent their contribution, the household of the Countess (Dowager) of Aberdeen made up an offering of two Pounds, and many touching incidents could be related in this connection. But the best of all, was the offering of her, who gave herself!

This was the result of an evening with the "Young Women's Christian Association" in Aberdeen — one of the many precious fruits which (dear old) Scotland gleaned from Mr. Moody's faithful labors. Mrs. Jappay, a Mother in Israel, and a widow of fifty-five years, with no near kin to bind her at home, had been most successful as a Bible-woman, and especially among sailors. God called her, and like Abraham of old, she left her own country for one she knew not of, in spite of the remonstrances of many who felt that she could not be spared. A farewell devotional meeting was held by Christian friends in Aberdeen the night before she left, and mighty intercession went up to God for Smyrna.

The solemnity was deepened when the man of God who led on that occasion, said, as if he saw the Divine presence, "Brethren, we have hold of the skirts of His robe, do not let Him go"! Fifteen prayers were offered that seemed inspired by the Holy Spirit; and who can doubt that a blessing will follow such wrestling? — A friend in England, with whom a brief tarry was made on the way to London, gave, unsolicited, one hundred Pounds, saying, "I wish it were a thousand"! Through the kindness of our old-time friends, the Count & Countess de Zerghen de Nyvelt, who ever retain a warm interest in Constantinople,

and our Mission, thirty Pounds were sent from Holland, as a freewill offering, with the assurance of continued prayer, "by unknown Dutch friends".

Thus a tide of fresh sympathy, and intercessory supplication was turned in this direction, the very thought of which sustains the oft fainting heart and weak hands in the midst of warfare in this weary land.

Tract Distribution. Within two days after our arrival from Marseilles, Mrs Jaffray commenced her specific work among the British railway people, and the masses, of all races, by tract distribution and speaking for Jesus to those who understand English.

I accompanied her, with a native escort, and the eagerness with which the little messengers were received surpassed all previous expectation. The great cry has always been for Greek, and our supply proved adequate to the demand. But quantities of French, Italian & German have also been sought and gladly received, as also English, Armenian, Turkish, Hebrew, with a few scattered Russian, Spanish etc. etc.

Within six months, the number in all these languages sown in faith, and with much prayer, cannot be less than forty to fifty thousand. And the people everywhere, look upon this plain, motherly woman whose face beams with love, and shines in the light

of God, as almost a saint, or an angel sent from Heaven!

The Smyrna Rest and Coffee-Room. God has heard prayer for this agency and sent an English lady of the highest type of piety, culture and refinement to undertake the work at her own charges. An admirable place has been rented and fitted up on the Quay, and a few days since, a devotional meeting was there held to dedicate this new effort for all classes & races, to God. Miss Grimston and Mrs. Jaffray unite in this and other work, and Bible classes have already been begun on the Sabbath. It is hoped that this new centre of Christian influence will prove a meeting and a working-place for many of God's servants, from this and other lands.

That preaching services in various languages, may often be held, and popular Lectures, Music, and other attractions combine to interest those who may at first be drawn from mere curiosity. But as this is an experiment, and the future of its success or failure, is yet unknown, another year will test its value. Certainly, two such earnest, voluntary workers as Miss Grimston & Mrs. Jaffray have greatly increased the moral force of Smyrna; and the favor of God ~~has~~ thus far given them, not only in our own little community, with whose spiritual interests they have wholly identified themselves, but also among the British railway people who have hitherto proved great hindrance to the Gospel, has shown that God has set his seal upon their. And if He chooses this instrumentality, Who can hinder? Maria A. G.

May 7th/1879 (Written at Constantinople, after arrival)